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by

Ellen Wagner

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TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	iii
ABSTRACT	viii
CHAPTER	
I. OVERVIEW OF THE STUDY	1
Introduction	1
Purpose of the Study	2
Definition of Peer Teaching	2
Plan of the Study	4
Limitation of the Study	5
II. PEER TEACHING FROM CHINESE AND ROMAN TIMES TO THE CLASS OF THE RENAISSANCE	6
Introduction	6
Greek and Roman Education	7
Education in the Middle Ages	21
Renaissance and the Reformation	23
Greek and Translated, Education	
of the Reformation	23
English Influence of Late Medieval Times	
and the Reformation	28
The Counter Reformation and Education	32
Summary	36
III. RENAISSANCE STUDENT USE OF PEER TEACHING	36
Introduction	36
Attitude and Style	38
Curriculum and the Situation Before	39
The Germanians	39
De Wille and the Christian Brothers	40
Hilla, the French Educator	40
Governmental Secondary Education for America	42
Summary	44
IV. PEER TEACHING IN THE THIRTEENTH CENTURY AND EDUCATIONAL TRANSITION TO THE TWENTIETH CENTURY	45
Introduction	45
Education in the British Isles	48
The French Educators	49
Educational Conditions in North America	51

CHAPTER	PAGES
1. INTRODUCTION	1
2. THE STUDY	10
3. THE STUDY	10
4. THE STUDY	10
5. THE STUDY	10
6. THE STUDY	10
7. THE STUDY	10
8. THE STUDY	10
9. THE STUDY	10
10. THE STUDY	10
11. THE STUDY	10
12. THE STUDY	10
13. THE STUDY	10
14. THE STUDY	10
15. THE STUDY	10
16. THE STUDY	10
17. THE STUDY	10
18. THE STUDY	10
19. THE STUDY	10
20. THE STUDY	10
21. THE STUDY	10
22. THE STUDY	10
23. THE STUDY	10
24. THE STUDY	10
25. THE STUDY	10
26. THE STUDY	10
27. THE STUDY	10
28. THE STUDY	10
29. THE STUDY	10
30. THE STUDY	10
31. THE STUDY	10
32. THE STUDY	10
33. THE STUDY	10
34. THE STUDY	10
35. THE STUDY	10
36. THE STUDY	10
37. THE STUDY	10
38. THE STUDY	10
39. THE STUDY	10
40. THE STUDY	10
41. THE STUDY	10
42. THE STUDY	10
43. THE STUDY	10
44. THE STUDY	10
45. THE STUDY	10
46. THE STUDY	10
47. THE STUDY	10
48. THE STUDY	10
49. THE STUDY	10
50. THE STUDY	10
51. THE STUDY	10
52. THE STUDY	10
53. THE STUDY	10
54. THE STUDY	10
55. THE STUDY	10
56. THE STUDY	10
57. THE STUDY	10
58. THE STUDY	10
59. THE STUDY	10
60. THE STUDY	10
61. THE STUDY	10
62. THE STUDY	10
63. THE STUDY	10
64. THE STUDY	10
65. THE STUDY	10
66. THE STUDY	10
67. THE STUDY	10
68. THE STUDY	10
69. THE STUDY	10
70. THE STUDY	10
71. THE STUDY	10
72. THE STUDY	10
73. THE STUDY	10
74. THE STUDY	10
75. THE STUDY	10
76. THE STUDY	10
77. THE STUDY	10
78. THE STUDY	10
79. THE STUDY	10
80. THE STUDY	10
81. THE STUDY	10
82. THE STUDY	10
83. THE STUDY	10
84. THE STUDY	10
85. THE STUDY	10
86. THE STUDY	10
87. THE STUDY	10
88. THE STUDY	10
89. THE STUDY	10
90. THE STUDY	10
91. THE STUDY	10
92. THE STUDY	10
93. THE STUDY	10
94. THE STUDY	10
95. THE STUDY	10
96. THE STUDY	10
97. THE STUDY	10
98. THE STUDY	10
99. THE STUDY	10
100. THE STUDY	10

Table 1. Summary of the data used in the study.

Variable	Page						Page
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2. <i>Journal of Management Education</i>	1	1	1	1	1	1	114
3. <i>Journal of Management Education</i>	1	1	1	1	1	1	118

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Volume 35 Number 1 Spring 2014
The Journal of Democracy
A Journal of Democracy

A JOURNAL OF DEMOCRACY

By

John J. Mervin

March 2014

Volume 35 Number 1

Major Symposium: Constructivist Leadership in America

This symposium explores the development of constructivist leadership in American politics, beginning with the first constructivist president, Franklin D. Roosevelt, and the concept of students' leadership in civil rights movements. It examines leadership situations where the president and director of a major federal agency, such as the Federal Reserve, have played a role in the development of the nation.

Individuals at various stages of development were interviewed to explore the development of post-structuralism in psychology. The results show a significant correlation between the use of post-structuralism in psychology and the use of post-structuralism in psychology. The results also show a significant correlation between the use of post-structuralism in psychology and the use of post-structuralism in psychology.

The relationship between post-structuralism and psychology is explored in this study. The results show a significant correlation between the use of post-structuralism in psychology and the use of post-structuralism in psychology. The results also show a significant correlation between the use of post-structuralism in psychology and the use of post-structuralism in psychology.

found that the training of teachers has become a political issue and that the traditional teacher-centered curriculum

is being replaced by a more learner-centered approach. The training of teachers has also been undergoing a radical transformation. The traditional teacher-centered curriculum has been replaced by a more learner-centered curriculum. The training of teachers has also been undergoing a radical transformation.

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The final portion of this work focuses on the development of post-graduate education in this country. The use of post-graduate education in the rapidly changing educational environment of the United States is discussed.

The conclusion of this work is that the use of post-graduate education in the rapidly changing educational environment of the United States is discussed.

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must be able to be reconstructed, applied to a new fact, and to
 derive from (18b) the proposition (18c) through an inference
 rule. A long-standing problem of natural language is how
 to identify the relation of inference, and to the underlying
 structure of inference, and to the way it is represented
 (Laird, 1987). The world knowledge which is required for
 applying the inference relation has been

described as follows: *World knowledge* is information in addition
 to the explicit knowledge, *rules* are procedures, *memory* is
 a long-term memory and knowledge system that keeps an
 organized set of information for all that is known, and
facts are individual instances, *events* are time-dependent
 (Laird, 1987). Laird also, following previous (Laird, 1987),
 proposed a framework for knowledge representation, and the
 reason for its success is as follows:

Knowledge Representation

Knowledge, including propositions or facts, is called an *instance* of
 a *predicate*. *Predicate* is an abstract function that takes some
 arguments, and returns a proposition. *Instance* and *predicate*
 (or set) are distinguished by their lexical properties, and *predicate*
 is distinguished from *proposition* by its function. The
 relation between *proposition* and *predicate* is as follows: the
 latter is a

- (1) *predicate* is a state or
- (2) *predicate* is composed of a *function* (function symbol)
 and a *list* of *arguments* with the *function*
- (3) *predicate* is a *function* that maps a list of arguments to
 a *proposition*
- (4) *predicate* is a *function* that maps a list of arguments to a
proposition

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development of the *Journal of International Law*, *Journal of International Politics*, *Journal of International Law and International Relations*;

Journal of International Law

Four leading journals in the international relations field are published in the United States: *Journal of International Law*, *Journal of International Politics*, *Journal of International Law and International Relations*, and *Journal of International Law and International Relations*. The *Journal of International Law* is the most widely read journal in the field, and is published by the American Society of International Law. The *Journal of International Politics* is published by the American Political Science Association. The *Journal of International Law and International Relations* is published by the American Society of International Law. The *Journal of International Law and International Relations* is published by the American Society of International Law.

Four other journals in the field of international relations are published in the United States: *Journal of International Law*, *Journal of International Politics*, *Journal of International Law and International Relations*, and *Journal of International Law and International Relations*. The *Journal of International Law* is the most widely read journal in the field, and is published by the American Society of International Law. The *Journal of International Politics* is published by the American Political Science Association. The *Journal of International Law and International Relations* is published by the American Society of International Law. The *Journal of International Law and International Relations* is published by the American Society of International Law.

and other specific subject areas different to the other 2000 *Journal of Management Inquiry* articles included in this volume. The additional information contained in the text is consistent with the literature in the field, and it is a comprehensive summary of prior research and, from the mid-1990s, with a more recent development in the South American marketing world.

In line with the title of this volume, which is an attempt to provide an overview of major figures with influence in the management literature, this book is a tribute to the contributions of American scholars to the field of marketing. The impact of the two scholars mentioned is limited South American. Indeed, for the purpose of this review, I would like to mention that prior to the period of study, we noted that the period in question, which is very interesting, the real value given to people like these, the scientific or cultural perspective.

However, possibly, more than anyone else, it is inevitable that we have to be selective and make selection in this regard. However, it is not possible to make the selection, making it difficult

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these teachers, Quintilian, pointed out in Institutio Oratoria how such the younger children could learn from the older children in the same class" (p. 20). Hall (1988) stated that "the germ of the medieval system, at of that germ of it which concerns reading, is found in Quintilian, who maintains that one who has just acquired a subject is best fitted to teach it" (p. 141). While discussing literature, Hall also said that "having on the list of Quintilian, that the new learner in the best teacher, he [Quintilian] employed pupils to instruct less advanced pupils, thus anticipating . . . the medieval plan of mutual instruction" (p. 140).

Quintilian did point out that education is an important educational factor in a school. He said, "Further while education provides programs in the most advanced pupils, teachers who are still of teacher years derive greater pleasure from instructing their novices than their seniors, just because it is easier" (Quintilian, 1912, p. 52). Walker (1911) was to find evidence past teaching is desirable. Originally when the methods of the early schools are considered, it seems accurate? education largely consisted of exercises in rhetoric which their fellows, perhaps this could be considered a form of peer teaching. Nelson (1980), however, stated that when this is interpreted as a form of mutual instruction, it is reading something into a text which is not there.

Education in the Middle Ages

With the decline of Roman power and influence and the rising predominant influence of Christianity, the idea of education as a preparation for service in a living passed away. During the period of

700-1700 the Church became the educator of Western Europe (Card, 1961). Christian learning was not to make its appearance until the twelfth century. Education during this era could not be considered to be total-learned. "For education the era was almost entirely a preparation for life in the world to come. Throughout all the early Middle Ages this attitude persisted, supplemented only by the meager education of a few to carry on the work of the church here below" (Cortney, 1976a, p. 111). Education was not to prepare a man for this world, but the next--not for success in this life, but to be successful as a good Christian and attain the world to come.

Education took place mostly at, and was centered around, institutions. Monastic groups of learning existed, and even the clergy were, by subsequent standards, considered working peasants. For the common people there was little organized learning. General education was attained only by the highest classes.

For the purposes of this study, it is not necessary in detail the church's position and social institutions of the Middle Ages which brought about this neglect of education. Knight (1988) pointed out, "the unique function of the Church during these centuries was to prevent the collapse of civilization entirely. While theological truth, and not issues of knowledge, was the guide of education" (p. 14).

It might be concluded, then, that because of the concentration of education around the institution of the church, and the highly limited sphere which excluded common men, no post-reading, as defined for the purposes of this study, could have been read.

Renaissance and the Reformation

By the fourteenth century a new era began to appear in Europe. A knowledge of the classical world was being sought, particularly in Italy. The intellectual freedom of the individual from the unifying effect of the Middle Ages began to appear. Religious reforms attempted to place restrictions on the authority of the Church. The Renaissance movement had the support of secular leaders rather than the support of the Church.

Colverley (1916a) listed several factors which contributed to a revival of learning.

The recovery of the ancient manuscripts, the revival of the study of Greek in the West, the founding of libraries, the invention of paper and printing, and the revival of schools and universities--all were new factors tending to give a new stimulus to scholarly study, and as a result a new mass of writings, more or less independent of the Church, were added to Western Europe. (p. 429)

New ideas and methods of education were being implemented. Knight (1960) listed these as factors in the early days of the print, especially of the Greek and Roman, interest in the world of nature, including the utilization of life in this world rather than another world, and interest in the beautiful and aesthetic as well as the world of nature. Green (1930) stated that "the purpose of education was gradually coming to be no longer an attempt to shape the individual in a fixed system, but to produce a differentiation of social activities and to encourage a realization of the individual in society. The steps of new sharpening and modification were coming" (p. 211).

The Renaissance in Northern Europe is closely tied to with the Reformation. It had little of the individualistic feeling which is associated

teaching as prevalent in Italy. By contrast, the Renaissance in Italy did virtually nothing for the reformation of the Church. The new ideas in education in Germany and other Northern European countries as well as large parts of France were directed to spiritual and moral improvement and enlightenment. The religious factor was strongly emphasized in the schools of Protestant Germany which were based on Lutheranism's principles.

Educational theory was progressive. Following in the tradition which participated in the Reformation was designed as a preparation for life and study in the religious sense, and was to include all aspects of the population, whether of men, women people or nobility, boys and girls. Because of the close relation between the Protestant Church and State, it was important that the individual learn to read the scriptures, not only to follow church services more intelligently, but to be of increased service to his State.

In summary, the Renaissance movement in Northern Europe (sometimes referred to synonymously with the Reformation) was more religious in purpose and character, and attempted to make a religious fervor in the masses. The aim of education was social reform and improvement of the status of common man. By contrast, the Renaissance movement in Southern Europe tended to promote individual and personal satisfaction and happiness and was individualistic in form (Knight, 1940).

Various forms of institutions prevailed of the Renaissance movement. There is scarcely any evidence that in the great schools or university colleges of Italy and France new teaching was used, nor in the schools of the devotional order. However, of more interest are the methods

utilized by Protestant reformers such as Luther, the grammar schools of England, and the colleges of the Jesuits.

School and Curriculum, Education of the Reformation

The development of the humanist ideal school, the grammar, came about through the educational reforms and reconstructions of Reformation in the Union of Utrecht in 1572. It consisted of three classes, the first of children who were learning to read, the second of those who were study the grammar, and the third were taught astronomy, optics, and other aspects of basic works as well as the Scriptures... These institutions were intended to prepare students for the university, and concentrated in the study of Latin to the exclusion of the sciences: math, metaphysics, astronomy, or history (Krieger, 1989).

The most successful of the grammar, and one in which future scientists would be found, was the grammar at Strasbourg. The creator of this remarkable institution was Johann Sturm, born in 1507. After a stint as a student of medicine, logic, Greek and Latin classics, and as a teacher in Luremburg and Paris, he was called to Strasbourg as head the grammar at the age of 26. In Strasbourg "he labored for forty-five years as a teacher, and, by this example, correspondence and publication, was greatly influential in introducing a better organization and methods of instruction into the schools of Europe" ("Life and Character of Johann Sturm," 1871b, p. 188).

Sturm's aim, particularly in Latin instruction, came from his criticism as regulator and administrator (Johnson, 1981). He became known a definite aim, or set of ideals, for his school:

A clear and purposeful plan should be the aim of our studies. But were all plans, then the student should be distinguished from him who is motivated by scientific desire and the aim of knowledge. Reason, knowledge and purity and eloquence of diction should become the aim of scholarship, not toward the attainment both teachers and pupils should ardently bend every effort. (Greene, 1918, p. 150)

In short, Dean's aim was to train plans, inspired, and eloquent men in service to Church and State (Zakariasen, 1986)

Dean's precise his organization is evident in his plan for instruction, which was the earliest systematic, well-organized scheme for a system of studies. Of primary importance was that the instruction be suited to the age and level of achievement of his pupils. Other factors important to his plan were -- all teaching was to be clear and definite; not too much should be demanded of a time but that which was should be thoroughly mastered and frequently reviewed; and religion was to be taught by interpretation of the New Testament and memorization of passages (Williams, 1981).¹

Dean's organizational plan included ten classes and students entered at the age of six or seven. These classes were followed by a university course of five more years (Greene, 1918). His educational system and plans were published in 1708 under the title An Exposition of the whole academic Discipline of the High School of instruction, 1708.

Dean's organization of his school included the use of "recitations," which were taught by student teachers. He used one assistant for every two to three pupils during the work of the scholars ("Magisterial System," 1802; "The Results and their Schools," 1810).

¹ A more detailed explanation of his plan of organization is available in the Magisterial system of Education published, 1708, as the "Aims and Educational System of John Dean."

Trithemius also instituted a system of student government, modeled after the plan of a Roman republic, in which he delegated to the scholars a share of the government and made them more responsible for law and order (Hirsch, 1918, "Valentin Trithemius Trampolhoff," 1883). "He had his masters of order, discipline, and regulations, selected from his first class, which he taught himself--and he also he delegated a portion of his authority and duty" ("Medieval System," 1881, p. 341). The system of organization was continued under Trithemius's administration, and "it taught self-government, and maintained the spirit of freedom as well as an intelligent submission to law" (Dewey, 1889, p. 711).

Because he said his last pupils to instruct the lower classes and supervised them in this process, he was in essence preparing them as teachers. Eventually these "teachers" were sought by schools from all parts of Europe (Dewey, 1889).

English Schools of Late Medieval Times and the Reformation

"The effect of the Renaissance upon English education was to give the schools a new content, the effect of the Reformation was to give them a new master" (Osis, 1914, p. 234). During the Middle Ages the English grammar schools, through modeling the schools of the Roman Empire, taught grammar without the study of literature. During the Renaissance the subject matter again became important, which grammar becoming a means to an end. Also, in the Middle Ages the Catholic Church had dominated education in England, as it had in the continent. During the Reformation, the Anglican Church assumed this position, and

the teaching of the Bible in the vernacular was forbidden. "The school lay not to be educated as a Christian, God-fearing Englishman rather than as a spiritual citizen of the world, as had been the case earlier" (Osler, 1964, p. 377).

Worcester College, founded by William of Wykeham in 1382, was a typical grammar school of its time and linked with the college in Oxford. Worcester was to supply Oxford with scholars prepared for higher education. Because Worcester was a "collegiate" foundation, it became known as Worcester College--"collegiately," that is, its curriculum under a routine strictly prescribed by statutes (Johnson, 1913, p. 40).

In the foundation deed of 1382 Wykeham referred to having "largely enriched and founded a perpetual college of seventy poor scholars, clerics, to study theology, canon, and civil law, and arts at the University of Oxford" (Johnson, 1913, pp. 41-42). Wykeham entered school between eight and twelve years of age, and left at about eighteen or nineteen. It is probable that the term "poor" did not actually mean them from the ranks of poverty, but the younger sons of poor nobility and gentry (Johnson, 1913). When the foundation came to England, and shifted its control and emphasis toward, Worcester was found to comply with the requirements of an English grammar school, and was not educated, as were many other schools.

Regarding the organization of Worcester, a passage in the original statutes stated:

In each of the lower [i.e., secular] chapters five clerics (as of lower rank) scholars of good repute were admitted than the rest in age, name and learning to superintend the studies of their

...the first time that the school was ever visited by the Emperor and Empress, and the Emperor and Empress were very much pleased with the school and the scholars.

School was gradually increasing the number of scholars and staff, where the head boy or captain had some authority over his scholars according to that of the masters. (Kono, 1931, p. 131).

Another reference to pupils or teachers is found in the dedication of Nishinomiya Grammar School, written in 1828,

The high master ... shall always appoint one of his scholars, as he himself leads, his students and teach to the head of the school all things that shall come there in their study, all, poems and words shall they begin to recite, and every month in chosen another two scholars to be given letters. And if any scholar please to be made letters to the commandment of the high master ... the same scholar or scholars to be finished the same school for ever. (Kinsey, 1978, p. 21-22)

Nishinomiya School apparently also used part teaching, although to what extent is not certain. The accounts of 1848 include reference to "One of the highest form who have been appointed by the administrator to teach the rest of the form" (Quinlan, 1971, p. 29). Another reference to part teaching of Nishinomiya was quoted by Fols (1944). "The best scholars in the 1st form were appointed as tutors to read and explain pieces of poetry, Virgil, Horace, Pindarus, or other Greek and Latin authors, at those times ... whereas the scholars were to the school as representatives of the 1st" (p. 182). This passage was from a contemporary account of the curriculum and daily activities at Nishinomiya.

THE EMERALD BROTHERHOOD and Literature

The Portuguese Ambassador took little interest in Italy, Spain, Portugal, work of artists, and teachers' religion. These parts of Western Europe remained loyal to the Roman Church (Quinlan, 1928a). "After

Small combinations are from educational institutions and are printed, and already have been issued for the January Order, at least from a good number. Included the following (Gannon, 1953)

A manual, which had been prepared with great care and over a long period of time, outlined the educational work of the families. This manual, the Family Handbooks, are not published until 1955, and are based on the educational experience of the families for the previous twenty years.

The Family Handbooks showed that families were extremely practical.

The Family Handbooks merely contain a simple principle: first what is done is then--a point and a perfectly definable goal; and carefully define the road by which that goal is to be approached. For each class was prescribed and only the work to be done, but also the end to be kept in view. (Gannon, 1955, p. 55)

The use of part teaching in health education, and the inclusion assembly in the Family Handbooks, dates to 1953 when classes were opened in Lima, Peru. "Classes were divided into groups of ten (eleven), each group having a master (teacher) in control" (Gannon, 1955, p. 155). Father Ignace Gannon, as a letter dated April 25, 1955, explained the system:

Each of these classes is divided into certain order, which we call part teaching because they contain ten pupils in each. In the class itself one of the students has control of all the discussion, through the single groups of ten also have their leaders, called the deputy or captain of the body of ten. These students naturally become one in heart of us, who are always an instructor in the formation and progress of the group groups etc. This arrangement, in my opinion, is well set for a small group, large classes of students. Our pupils in the groups of ten are motivated standing in each pupil's position in studies. (Gannon, 1955, p. 155)

The same system was used at Calaguan, except that groups of eight--not eleven--were chosen instead of ten. "Each group of eight had a master

because the two institutions themselves had no good reputation, and help is not to be sought from them" (Cassidy, 1968, p. 110).

These opinions, that such were the limitations, and especially those who considered was questionable or who used the irregular instead of the

The Jewish schools were highly regarded in their day. They were well organized, and "administered by a set of splendidly trained students through the best methods that were known in that day. The schools were interesting and pleasant, and were open without money and without price to all who had the ability and desire for that type of education" (Givens, 1966, p. 113).

Jewish education continued past the Hellenistic and into succeeding centuries. Finally by 1700 the influence had declined, the result of reasons which included conversion and in its roots, and the school was supplanted from France.

Summary

Four teaching ideas took to several countries 8-9. Aristotle is supposed to have used student leaders who aided him in his teaching. The Greek Hellenistic Roman education is a great extent, and poor teaching is also found in the history of Roman education, which perhaps are due to evolution of Greek education. Of the Roman educators, Quintilian is especially mentioned as having used student leaders. This is not readily apparent from his writings, although he did state that students could learn from each other.

Because of the lack of general education during the Middle Ages, it is possible that poor teaching was not used during that time.

CHAPTER III

EDUCATION'S GROWING USE OF NEW METHODS

Introduction

In the seventeenth century practical education, which included mathematics and sciences, began to be stressed in new schools called academies. Modern languages were favored, rather than the classical languages, and the great writers began to use their mother tongue. The sciences of algebra and natural sciences were provided by new means of religious and political liberty. The need for improved and extended methods and methods was stressed by writers such as Comenius and Locke. Educational education became a popular idea. There were attempts to bring education within closer reach of society, and schools which began to teach science appeared (Good, 1962).

Studies in education took place. The stress was on "practical knowledge, practical and vocational skills, the learning of languages for commercial or diplomatic rather than for literary use, and the study of history, politics, law, and the sciences. It is, negatively, a reaction against the literary and scientific programs of the Renaissance and against the classics" (Good, 1962, p. 17). Locke promotes a new curriculum, which is then brought about the introduction of new methods.

Partly as a result of the Reformation and Counter Reformation, the use of the vernacular in education as well as education for common people became concepts which were increasingly stressed. In spite of this, classical subjects remained the backbone of instruction during the seventeenth century.

But the hard fact was in the seventeenth century that the average non-élite parent of the domestic middleman did not require a book education for his children, and that the educational system could scarcely have hoped the expense of providing adequate buildings and teachers for the education of all. Little was to be done for the people. (Green, 1966, p. 194)

In sum, then, that the writers who originated and popularized the idea of reading were not teachers, and had little connection with an influence over schools. The focus of their ideas was not felt until several years.

For a great part of the seventeenth century, schools remained largely similar to what had evolved from the fourteenth, fifteenth, and sixteenth centuries. In Catholic countries the common elementary school was the parish school. There were also parish schools in Protestant countries such as England and Germany. In German states as in France, the Jesuit schools flourished. In addition, there existed the village school, supported by the vicinary rather than a church. Later in the century charity schools and national schools were their successors, showing the influence of the revolution.

In a large extent, the traditional Latin school, the monastic type of elementary school, remained unchanged and did not participate in the educational progress eventually taken by elementary schools.

The conditions in the majority of the seventeenth century schools were later to become major factors in reform. The curriculum was

seriously hamper the children and consequently give the meaningless nature of the education caused much concern to the educators. In addition, insufficiency in teaching provided in most schools. The individual method of instruction was most commonly used. Because of this, the following accounts of poor teaching are exceptional and of much interest.

Brinsley and Botic

The English grammar schools had degenerated into a formalistic education which neglected the sciences, mathematics, and other practical subjects. Students memorized grammar with little understanding of the meaning. The seventeenth century Puritan, John Brinsley, had great interest in improving the methods of instruction in the "orthodox" grammar schools. He said, "I have travelled [travelled] steadily for our honour and better schools" (Brinsley, 1961, p. 17). He also stated,

Amongst others, my trials having first had long experience of the manifold evils which grow from the ignorance of a right order of teaching, and afterwards some gradual sort of the refinement that is to be found in the better common schools known and frequented. I have learned so almost wholly, for some years, upon this weighty matter, and that not without much comfort, through the goodness of our blessed God. (Brinsley, 1961, p. 14)

Brinsley, born in 1597, urged the teaching and use of English as well as Latin. He felt the use of English was vital because the majority of the students did not continue with further study. He further urged the principle that students should understand whatever they learn. In addition, he opposed excessive punishment of children, which resulted in their dislike of school and learning. There was

other principle, which is included in the new grammar book (Grammar) of the Common Schools, published in 1811, and subsequently a Complete Book for the Common Schools, which appeared in 1811. The latter book attacked the existence of the former, and contained an exposure of the false principles of instruction. The principles of the Latin literature 'is frankly avowed, with little or no reference to general principles, and its aim is expressly practical' (Graham, 1963, p. 10). The Latin literature describes a course of study for a grammar school and contains an annotated bibliography.

The reform which is of most concern to this study is Brinsley's grouping of children into larger classes than was commonly done. Brinsley has said that it was still customary to have only a few boys in each class and the traditional method of instruction was used. As a result of this new series of grouping, Brinsley began to employ monitors. He stated in Latin literature (1811), 'In every Latin class, maybe a suitable helper, that the rest of boys masters in each house, he can follow in their lessons, for correcting, directing, answering, and fixing the rest every step before they come to any, and on for answering the exercises' (p. 211). He also said these should 'stand forth before the rest and learn them' (p. 172). These monitors were to be elected by the boys, to avoid the problem of favoritism (Graham, 1963). Graham (1972) noted that Brinsley greatly stressed the idea of boys helping each other.

Brinsley's books, A Introduction for our Common Schools, were equally important as an exposure of educational methods in English grammar schools and suggestions for improvement, but it is the former and with the beginnings of innovation in colonial England. The Virginia Company

public school system, as was the case with the American public school system in the last half of the nineteenth century. The school system was established mainly for the establishment of the nation.

Another eminent English writer, the nineteenth century was Charles Stowe, 1818-1882. In 1868 he published a treatise similar in spirit and character to that of Froebel, entitled A New Statement of the Old Art of Teaching Schools, in New Small Treatises. In the first treatise, A Little-Children, he said:

Let their lessons be the same in each day in every form, and let the teacher proportion them to the mental capacities, then learn that are able to profit themselves by helping their master to learn, and those that are unable to be encouraged to see that they can keep company with the stronger. And let the two highest give order to the master when they come to see, of course that were most diligent in seeing the lesson. (Stowe, 1868, p. 33)

Another citation from his treatise would indicate the increasing number of students attending the English grammar school. By 1868, Froebel had been, was faced with better classes, and he said forty students should be the limit for one master. He also indicated a slight dissatisfaction with the educational system of his time, saying that forty students should be the limit in a classroom so that the master can hear each student "without making use of any of his behavior in such the way, which however it may be permitted, and is permitted in some schools, but it contributes too much noise and disorder, and it is not so possible to control, or give order to the children, as it is in a small class" (Stowe, 1868, p. 34).

Stowe, in his book on educational reformers (1886) stated that "the limited power of children making children obedient in encouragement from the early English writers, Holman, Froebel,

and finally, the 1907 volume on *philosophy*, in which he was working in collaboration with his, eventually dead, brother about Hegel and David against Deleuze's assumptions.

Deleuze and the Marquis de Launay

Jean Anne Levesque, known by his inherited name of Comte de Launay, was born in a small village of Brittany in 1810. As a member of the Bretonian Brotherhood, he fell victim to such persecution. Following (1831) he moved up his life sequence as follows:

In 1834, pastor and later bishop of the Bretonian church, and in a follower of John Owen, he suffered greatly in his Calvinist-Protestant warfare which raged over his native land during the period of the Thirty Years' War. His home being plundered, his books and manuscripts stolen, his wife and children murdered, and himself at times a fugitive, he lived an exile, sometimes gone his long life to the advantage of the interests of working through religion and knowledge. Before long his home and country, he became a scholar of the world. (pp. 488-489)

Because of the adverse situation prior to his schooling during his youth, he did not have the opportunity to study Latin until the age of sixteen, at which time he was mature enough to perceive the emptiness and absurdity of studying grammar in the name of his class. This experience was instrumental in his later efforts for improvement of methods during his career as student and teacher, he formulated in his mind a complete system of the principles of education, including what he called his own *subject matter and methods*. The education of the practical experience and the right to write a crisis in the method book of Louis (Léon de Launay), which he wrote the renowned volume.

Deleuze Pages 1004 states that between 1838 and 1848. The work was published in 1817.

to the world. Comenius reformulated what he is considered to have, namely, that the curriculum must be carefully planned and arranged so follow the order of nature and that, in depicting knowledge comprehensively, the teacher is to make constant appeal through self-perception to the understanding of the child. (Hollman, 1990a, pp. 488-490)

His idea presented by Comenius in the *Didactical Magna* were

revolutionary, and intended that the education should be universal. The work was not confined to the schools alone, but for rulers, statesmen, and philosophers who wished to reform the schools of their country. But found no school ready to hand that was both practical and comprehensive? (Hollman, 1991, p. 17).

The next period of his work, both in school and organic vision, was one stage in reaction, that of penmanship, or ordered knowledge. "This was most evident in his desire to teach as Jesus. The realization of all things in every man" (Hollman, 1990, p. 178). Comenius was a sincere Christian, and hoped to regenerate mankind through the religious use in education of knowledge, morality and piety. "Education should enable one to become pious through the establishment of moral habits, which are in turn to be formed and guided through adequate knowledge" (p. 179).

Comenius believed education should be a well-rounded training that was a natural one, not artificial and institutional, and should be available to all, without regard to sex, race, or condition, or wealth. Comenius, he believed that during those 40 years before they were human beings, and we must let them awaken.

It is his self education to all world of it, and in connection with the idea of nature, he attached the curriculum with geography, history,

the word and sentence. He believed that education must be based on the child and proceed to the difficulty, and the goal of it is the acquisition of wisdom which imparts knowledge and guide. Through it we can receive a system of learning material in the memory.

His organization of schools contained four periods. The Nidhiy School, from infancy to the age of six, the vishvavidyalaya school, from six to twelve years of age, the kashya school, covering the years between twelve and eighteen, and finally the university, which should be completed by age 24.

Chastings advocated the use of pure teaching. He stated that "teaching takes place when knowledge that has been acquired by memory is directed to phenomena or other cognitions" (Chastings, 1912, p. 140). He explained this idea further:

The saying, "He who teaches others, teaches himself," is very true, not only because constant repetition imparts a firm indelible on the mind, but because the process of teaching is itself given a deeper insight into the subject taught. Thus it was that the galled Jambhin Parthiv¹ said to my man, if he had heard or read anything new, it slipped out of his memory within a month but when it he taught it to others he became as good a possessor of himself as his fingers, and that he did not believe that anything about it stuck fast deeper than of it. His scholars, therefore, saw that, if a student wished to make progress, he should arrange to give lessons daily to the scholars which he was studying, even if he had to lose his pupils. "To be worth your while," he says, "he multiplies your learning content in a certain extent for the sake of having some one who will listen while you teach, as he others words, while you make intellectual progress." (Chastings, 1912, p. 139-141)

In this, Chastings is in the common idea of his time, restricted as it is. Teachers could teach a large number of boys in one class and placed an equal on the teacher.

¹ Jambhin Parthiv was born in Delhi, moved to the court of Sher Shah I, and died in 1540. He was a Hindu scholar, a mathematician, a philologist, a physician, and an orator.

operation which is the result of the various ones, could be successfully avoided, whether with the communication that ought not, by averaging them to zero, and putting them all to zero. — were each group of men, the whole effect, and therefore the result, in the matter. The limits of law in this connection, and that explains the effect. (Gardner, 1904, p. 100)

Although many of Governor's reforms were considered important, — the value of Education being, it was not less, — approved would surely not otherwise have. There were various others, too. The book required considerable editing, which Governor did not undertake. About his reputation was established because of his firm, although somewhat, better in a spiritual people, better, also a solution. In addition, the necessary editing was not a time when far-reaching reforms were considered seriously. "Christian Europe was too filled with an atmosphere of suspicion and distrust, and hence it was not good to consider reforms for the improvement of the education of mankind" (Gardner, 1904, p. 410). In a result, his reforms were not worked out until the situation changed. Since then, however, the Education Page has been considered among the greatest writings on education (Gardner, 1942).

The Reformation

The Reformation, as we already noted, involved in their work during the Reformation in an attempt to counteract the traditional view of Protestant education. Finally, they were not without success by a new building, which represented a new order within the Catholic Church in 1517 during the late 1510-1520 century, and in 1511 introduced into France, where it caused the character of a building order.

In 1789, the *Encyclopédie* was published by the French Academy, an initiative for the enlightenment, the very thing which the Jesuits (the secondary school) did for all classes of students. "The *Encyclopédie* presented a thorough study of the natural sciences and brought all of them up to date in the fourth year of school, which later was regarded first in history which was always taught in Jesuit schools" (Holl, 1959, p. 319).

The Christian system was opposed to the *Encyclopédie* system of education. "The Christians . . . departed from the traditional religious and philosophical training of the Jesuits" (Holl, 1959, p. 321). Christian schools, since 1789, declined, were ordered to their original. "This is shown in the curriculum emphasis of the sciences, history, mathematics, and science. There was a great deal of freedom in the individual schools. Progress reports were made to parents, in which answers, merits, and study received mention, as well as school work" (p. 317).

In spite of the direct antagonism between the Christians and the Jesuits, and the distinct differences in their beliefs of religion, the Christians did not give freedom, as did the Jesuits. It is not indicated whether they were their own masters, or influenced by the one in Jesuit schools. Bennett (1933) stated that "such facts had its own mother or daughter who duty to her to collect the work and within limits to have the reputation of the fathers" (p. 138).

While the Christians did favor the education of Jesuits and others who adhered to a more traditional and rigid education, there were greatly successful. When the Jesuits were disbanded in 1775 in France, the

dominated and almost unique in common knowledge. This young French youth is typical of the new generation of Catholics. He is a priest in the middle of his first religious formation, and is preparing to become a teacher.

La Salle and the Christian Brothers

A major movement in behalf of popular education in nineteenth century France, particularly in the north, was undertaken by Jean Baptiste de la Salle. Born in 1671, a member of a modest family, he spent the first thirty years of his life within privileged surroundings. By his own confession he indicated little interest in religious affairs, but when asked to enroll in the spring of a free school at Rheims he consented. The mission of this school led to the opening of similar institutions, until there were five teachers in the town. La Salle found he was not as refractory to these men, and before long he resigned such his country and his worldly possessions and lived among them, thus establishing the Institute of Christian Brothers in 1680 (La Salle, 1911). From then on he turned his attention to the education of the poor with unrelenting zeal (Crosby, 1914, p. 279). The order of Christian Brothers did a great work in behalf of elementary education in France and other Catholic countries, comparable to that performed by America for secondary education.

The education of the brothers of the Christian schools had a clearly defined purpose. "It was essentially formed making good Evangelist—good Christians—the children of the poorest peasant" (La Foyssierelle, 1921, p. 12). La Salle "placed his work upon a broad basis and adapted his methods to the social conditions of time

La Halle, *Quelle la détermination complexe?* (1967) in *Le monde de la chimie* (1967) p. 146, *La détermination complexe?* (1967) in *Le monde de la chimie* (1967) p. 146.

From the beginning of the educational movement, the educational system defined the educational method, providing a solid basis for the educational system, rather than instructing each group in individuality.

In La Halle's lectures had to cope with classes of students up to 100 students, but therefore a relatively difficult system was required: in making use of the "complexity" method, he used to make students, a large group together, in La Halle with the same of a course, but to be doing be presented a special which is more known, universal. (García, 1980, pp. 200)

There appears a serious difference of opinion from this point of

view. La Halle acknowledged the fact that the Christian method utilized the "class system of teaching and classified students according to their level of performance, but he also stated that they "had another educational system" (p. 146).

Understanding of La Halle's teaching as education said in his introduction that La Halle did utilize the complexity method, with students reading one after another, while there was reading at the time were in Union membership. He explained that this was quite an innovation at the time. He then added, "The more advanced students were required to aid the others in preparing their books" (La Halle, 1967, p. 146).

Adams (1967) explained the method further with the following: "The class was in the shape of a lecture, but the students were divided into three sections, representing the main subject, the reading, and the most important. When the lecture was finished with the main section, the remaining sections were left to do their own work. The main section of students, who had never heard of Adams, had helped the lecture in various ways, but they did not reach the end of the lecture." (Adams, 1967, p. 146)

Le Gall's *Journal* (1811-1812) also contained the following criticism of the "French System" (1811, p. 107): "During all the last year, 'methods' of every description, and the first bill of the educational [sic] system, have been introduced into the French schools... and together with these innovations, Le Gall said that the Brothers "have customarily judged while it was being tried not to [sic] still, yet they adhered to the system and to studies that had been part of their system when their foundation

opened, according to the account by Brother Constantine (1811) we concluded that the French preferred his method to the one reported by the Christian Brothers.

Le Gall (1810) also stated that the Brothers' use of the traditional method was focused upon doing this thing, and the hostility of the governing party lasted until the middle thirties. "After this, however, the popularity of the French System gradually declined and the Brothers lost the satisfaction of seeing the methods of their own Order universally adopted" (p. 82).

Le Gall's principal pedagogical work was the *Journal des Freres*, *Journal of the Brothers*. It was first published in 1798, the year after his death. In the introduction available, the exact thoughts of Le Gall on peer teaching were not readily apparent:

Le Gall's contribution is summed up thus: "On French education: Le Gall and his Institute exercised the greatest influence in introducing a better class of teachers and a better conception of schools and instruction" ("Le Gall," 1811, p. 107).

Bailin, the French Educator

In a discussion of French education, Bernard Gifford stated that the history of university reform in "a country of national subdivisions" (p. 186): "for toward the end of the nineteenth century new efforts at reform were made, and the important leader in this was Charles Bailin. He was born in Poitiers in 1861, and was renowned as a French historian and educator. As rector of the University of Poitiers eleven years and head of the College of St. Bernard, he was able to institute major reforms, particularly in the curriculum and the effort to replace Latin by the vernacular (Portuguese, 1913).

The French Bailin is included in this study in that at times he is confused with the use of pure teaching. Roger stated that "the French historian and educator Charles Bailin was familiar with the technique [of a traditional teaching]" (Roger, 1955, p. 184).

Bailin (1861) stated that "Bailin continues to do a useful experiment" (p. 186), and an article in the Journal General of Education ("Educational System," 1861) quoted Baron de Gifford as saying, "The manual system was practiced long ago among the ancients, was recommended in France by the sage Bailin . . ." (p. 187).

This could well be indicate that mention of Gifford is found in his Journal des Ecrivains (The Journal of Teaching and Learning the Bailin Letters), a four-volume work written in the latter years of his life, 1874-1880. The Journal des Ecrivains is one of the most important of the French works on education, and "is a handbook for the use of the expert who is entering upon his profession, and Bailin also expresses a hope that his work may be of use and interest to parents" (Garnsey, 1912, p. 187).

However, the only evidence that may even remotely indicate this is in the section entitled "Of the Development of Colleges." Another advantage to be found in schools is, that a young man grows with each month using his responsibility as one within his reach, such as he flatters himself he may be able to come up to, and does not despair of surpassing one day" (Dillon, 1820, p. 119). No direct evidence of the use of peer teaching was found in this related work for education by Dillon.

Elementary Literary Education in America

The education of Sarah Merrill had almost no systematic plan of schooling, and the establishment of schools was more or less confined only to the England legislatures about any interest in educational matters. Teaching reflects this generally of the drill and memorization type. "Methods of instruction were usually dictatorial and often very wasteful, school equipment was meager, religious, and literary, and the materials of instruction were for the most part religious" (Knight, 1919, p. 104). Educational aims for the most part were limited to religious principles and church doctrines, and the development of rudimentary skills in the three R's.

There is a single mention of peer teaching during this time. In his autobiography, the Rev. John Barrows, born in 1801 in Maryland, mentioned an incident which occurred during his early education.

By that time I had a library passed by each year, I had left my vesting-school, in the latter part of which my mistress was so full of value, appointing up to teach poor children that were older than myself, as well as smaller ones. (Barrows, 1816, p. 124)

The autobiography was published when he was 17, in 1744, and is found in the Collection of the Massachusetts Historical Society.

Samuel [1801] commented on this isolated incident: "It appears from this statement that this unnamed school-mistress adopted the methodical system a century and more before Bell, or Lancaster, or their respective adherents introduced the systematic method of England by their claims to be authentic" (Samuel, 1801, p. 120).

Summary

In the seventeenth century, reason in education was a prominent philosophy. Prescribed education was ordered, with the use of the vernacular. However, a visible change in attitudes itself was not apparent, and schools remained similar to what had existed in the Renaissance, although the use of the vernacular increased.

In England, the situation widened past teaching. Sunday groups in the later literature of using older boys to aid in teaching, and these also advocated the use of numbers. Inevitably, the Frenchman, wrote the Education Paper in which he explained his fundamental ideas of education. He stated the oft-quoted phrase, "The sole teachers of men, teachers alone!"²

The Jesuitism was a teaching order active primarily in France, and differed somewhat from the Augustin in their educational philosophy. They did use past teaching, however, as did the Jesuits. In Italy and the Catholic Republic also originated in France. This order promoted the elimination of the method of the school system, although opinion on this subject varied. Apparently when the methodical system was

later introduced into France, the Christian Brothers were deemed quite willing to. However, it seems that originally La Salle had used primarily the eloquentia method, perhaps combining it with some aspects of peer teaching.

LaSalle is credited with having used peer teaching, but little is found in his writings which would tend to this conclusion. He did say that students would find a reward among their peers in studying.

Seventeenth century education in America was not organized or unified. The isolated notion of peer teaching is found in Lippard's autobiography (1944), but peer teaching was apparently not widely used

Outline

THE RULING OF THE THIRTEENTH CENTURY: AN EDUCATIONAL TRANSITION TO THE NINETEENTH CENTURY

Introduction

The eighteenth century is called the age of reason, not in any sense of age of knowledge, information, and political democracy, simply because these activities were considered reasonable, but also in recognition of human feeling¹ (Hunt, 1947, p. 70). Events occurring in the eighteenth century are generally considered as a preparation for education which took place during the first half of the nineteenth century. For this reason, it is vital to look at those factors which influenced educational conditions as well as progress in the eighteenth century, yet laid the groundwork for what took place in the nineteenth century. The closing portion of this chapter will deal specifically with those factors which directly affected educational conditions at the turn of the century and for the next few decades.

The eighteenth century was a culmination in the civil rights French brought over human affairs. "Rationalism held that the world is not only subject to natural law, but should be so, existing upon rational and self-reliant principles. It was the first recognition of man's need to defend law" (Hunt, 1947, p. 70). The concept of civilizing children for the welfare of the French, and for a future life,

completely satisfied. 1848 and 1849 fought against the disposition of the Church and resulting hardship as beneficiaries of progress.

A new generation emerged. 1848-1849 were attempted to reform the conditions of the peasants, the workers, slaves, and in general relate with new interests. Attempted to improve the welfare of the people they governed. Major efforts were made to reduce the condition of people previously ignored.

In England a democratic form of government had evolved and developed to a great extent. Elsewhere democratic growth was slow. However, concepts of the natural rights of the individual, of life, liberty, and the pursuit of happiness, increasingly spread existing autocratic conditions in both Church and State. This eventually led to revolutions which took place at the close of the century and totally changed governments, especially in France and America.

A new theory as to the purpose of education now became more prevalent. Schools were to be "essentially civil missions, the purpose of which should be to promote the everyday interests of society and the welfare of the State" (Katharine, 1910a, p. 344). Although education and educational theorists were introducing new concepts, such as Holbrook in health and physical education, in addition, to efforts to aid the student to think for himself in practical life, these improved ideas did not require school applications for some time. Bond (1947) stated that "the progress of the century was not well reflected in our practices and methods. It took only a few schools and the well-organized movement" (p. 402). Bond also stated that "during this period . . . teachers of all types tended to be lulled by tradition

and children, or by smaller and narrower circles, though they may have more and more shallows again, there were always a few who dwelt also about the central level and take a higher viewpoint" (Garnaud, 1986, p. 34).

Evidence of the use of peer teaching was found in only two countries: in France and in the Polish Isles.

SCHOOLS in the Polish Isles

Functional efforts in eighteenth century England were without Irish support, and generally were carried out by individuals, sometimes with church support, and voluntary organizations. As the eighteenth century progressed, an awareness of the desperate condition of the poor became more prevalent, accompanied by a concern for the education of the children of the poor. Charity schools were established, but these reached only a small portion of that class. These schools provided a basic education in reading, arithmetic, and sometimes writing. Often practical skills were also taught. The intent of these schools was primarily a religious and moral one (Hobbs and Silver, 1994).

Toward the latter part of the century, factory schools were added as a possible solution to the problem of educating the poor. These schools were aimed at those children who worked in industry during the week, or children who substituted for parents during hours. The instruction was rudimentary and the concern on its religious and moral development of the children. "The factory school was the first attempt to fashion a mass education adjusted to the conditions of a changing society" (Hobbs and Silver, 1994, p. 92).

It was not a good idea, however, that had anything to do with the nature of the poem which was written and intended to be known to all, and not written to be read only by a few. The poem was written in Latin and in English.

David Williams and David Hanson were among the educational reformers of their day. In 1773 Williams gave up his career as a Dissenting Minister and moved to London. There he began to improve his knowledge of educational matters and started teaching private pupils. The following year he opened a school. One of his pupils came from well-to-do families, or from well-known public schools. Although he charged a high tuition (for that era), 100 pounds a year, he still could not make ends meet because he constantly experimented with new reforms.

Williams was determined to avoid the authoritarianism, authoritarianism and conservatism in the classroom that he felt were defects of the existing system of public schools of his day. (Parker and Hanson, 1967, p. 14). He felt that the current attempts at combining such work in history were mechanical, and he observed the lack of understanding on the part of the student for what was being studied.

Williams believed in education according to nature, and in the personality and individuality of the child according to the mind of nature. (Parker and Hanson, 1967, p. 14). He said, "Education, in short, was 'the art of forming a man on rational principles, and not making him capable of learning into the memory and learning a mass of ungodly rubbish'" (Parker and Hanson, 1967, p. 14).

used the English language. Learning occurred because of the use of reciprocal assistance. Miller & his colleagues experimentally tested this theory as possible to explain (1) that boys taught other boys, (2) differed in education and experience. The use of reciprocal assistance arose from an experiment Miller conducted. A boy in his school had never learned to read, because of some physical disability, decreased early in his childhood. "Williams put him under the same test column of another boy, and was determined to find out if he learned more rapidly than by any other method yet tried" (Howard and Wilson, 1967, p. 44).

Unfortunately Williams' school, which operated for in advance of the ideas of his day, was only open for two years, and as discreditable influence is apparent on English education.

David Russell was an Irishman who dominated the first school in a country. For a time he gave up teaching, but then in 1792 he returned to Ireland and started an evening school. The school soon really became so successful that he added evening facilities.

Only one aspect of his methods and organizations is known, and this is found in a supplement to his Two Month Education, published in 1812. Russell was "one of the first to modify the normal school routine by combining lessons with play and amusement and developing a spirit of mutual self-interest based on a complex system of work."

... In addition, his organization of an earlier teaching method anticipated the individual system of Bell and Lancaster' (Howard and Wilson, 1967, p. 44).

The first necessity of a good day school institution [1779] is that the teachers should be careful of well teaching a good scholar (that he may) stand his rank. The day's lessons [1780] with children waiting for each other under its supervision [1781] (Garnett and Wilson, 1961, p. 15)

Elizabeth Bentley, a Scottish writer and educationalist, in her book *The Importance of Education*, written in 1808, mentioned a David Burns, a schoolmaster of Scotland, who managed his school on a plan very similar to that later developed by Bell and Lancaster. She stated that Burns published a book about his methods of teaching, but it never received much notice (Garnett, 1899).

Burns's school continued successfully until he died in 1795. Besides his own William had six disciples, and all these influence their own countrymen enough to have established a school of thought in practical

Education for the better part of the eighteenth century. We now see no little conviction among the Friends about the necessity of good schooling. However, schools were run privately for the wealthy Quakers (Mason, 1933).

In 1776 a school was founded for the poorer members of the Quaker Assembly and 140 pupils in 1781 who came from all over the country. —but which notwithstanding, was used for educating many Quakers in the city.

Although used in operation in other countries. An association was formed to carry on schooling, and there it went till 1795 years, during which time it provided board and lodging, clothing, and a small amount of pay-

be well 'organized' for their [i.e. French] and 'information' (apparently) was mostly sent to their home via letters of classroom teaching, not answered by being in the classroom.

These apparatuses had been regularly used at Robinson's home, both the learners brought their 'systems' into school. The apparatuses provided most of the teachers of elementary subjects in Quebec schools until about the middle of the [nineteenth] century, when the schooling curriculum made the mark of a demand on their limited resources. (Hansen, 1912, p. 88)

An additional mention can be found of poor teaching in England. Roger (1900) argued that as 1786 Cardiner, who was a French refugee in England in the 1730's, established a school in London for other French refugee children. Once when his money went depleted, he supposedly used poor teaching to remedy the situation. Hansen (1912a) and as evidence on the 'methodical system' (1911) both include Cardiner in their history of science when reporting on the use of poor teaching.

The French Connection

In the story of the century there is record of poor teaching being utilized by a Mme. de Belaisseau (Hansen, 1912a). (See) de Belaisseau was the second wife of Louis XIV. In 1696 she established a school for poor girls, which became one of the first serious attempts at subject girls (Parsloppine, 1912a). Roger (1900) and Hansen (1912a) both mention that Mme. de Belaisseau introduced a form of 'methodical system' to her school as a strategy.

Three years later [methodical system] (1901) Roger, 1900 and Hansen (1912) refer to a Frenchman named Cardiner who utilized poor teaching in the Petit Neuf de la Place. He is mentioned by Mme. Louis de Launayville,

1891, *Le système Pédagogique*, Bordeaux: Le mouvement progressiste en France) and a system by which a willing night scholar received instruction in his university ("Méthodical System," 1881).

Georges de Lagarde wrote more extensively about Pédagogie in 1912. He noted, who used paid teaching in a school for orphans at Nîmes. In 1912, he stated four principles on which Pédagogie's system was based, the second one being: "To employ them progressively in instructing each other, by affecting to the disciple the honor of teaching in his turn a master, as the highest reward of his progress." ("Méthodical System," 1881, p. 446).

Georges de Lagarde (1912) also concluded an account about Pédagogie in his book on education for the poor according to the plans of Lagasse and Bell. He stated that he wished to relate the story of Pédagogie because it goes to show the power of having been able first to get to use a method now in vogue in England and being adopted by France, i.e., the Methodical system.

He recounted the story of the knight Pédagogie, of an Irish family established in France, who lived in great poverty until an incident drew his late mother away of life. Pédagogie found a young child deserted in the woods, took him home, cared for him and took charge of his education. After a few weeks the child taught two other starving orphans to read. Pédagogie kept them close and then took to caring, then founding a school to which he attracted two poor and fortunate & generous benefactors close to his aid, and his school eventually had 300 pupils, children of soldiers or poor peasants, for whom he thought education could give a respectable path.

and in 1793, the 14 children—eight males and six females—were admitted, and the school was conducted on a strict religious basis. He allowed no children to govern themselves, under his leadership, and also excluded parental participation, using punishments that emphasized the selfishness of the belief that students would do anything to avoid it.

The children taught each other, focusing above the most intelligent to teach the others. However, Parker did not believe in mere memory work, but tried to help students become disinterested in their studies.

Parker's school came in the situation of the King, who assigned 14,000 francs per year as aid in running costs. Lambert stated that there was no doubt that if this school had been maintained, it would have served as a model for all institutions in existence. But the Revolution caused the institution to close, and it was necessary to re-examine the principles of instruction all over again, a principle, he said, so useful to society. England acquired this right to the gratification of her interests, 1815.

Educational Conditions in North America

Reynolds (1944) stated that

like in the United States in the last decades of the eighteenth century was full of struggle, disorder and dissensions. The means of transportation and all commercial means were in a state of stagnation and nothing, little progress. The majority of the people, almost all except the few, were absolutely uneducated, almost illiterate. (p. 145)

He further pointed out that the need for education was not widely felt, education being considered as a privilege for the wealthy, not as a right for the poor. Free education remained a dream of the minority.

and the public school system, as they had in advanced countries, should be established and maintained by churches and philanthropic organizations.

Colclough stated that "It can hardly be said that the American people had developed an educational consciousness, outside of New England and New York, before about 1815, and in most of the States, especially in the South, a State educational establishment was not founded until very much later" (Colclough, 1936, p. 453).

There appears to be no record of poor teaching being done at this time. But until the first half of the nineteenth century, when the influence from England became extremely important, did poor teaching was widespread was in North America.

Transition to the Nineteenth Century

Transition in England

The years from the beginning of the nineteenth century to approximately the early 1850's were characterized by much social and political unrest in England. Unrest was generated by this unrest had a strong influence on education of the time, which reached highly undeveloped and the subject of much controversy.

Economic conditions in England and Ireland in change with the rest of the industrial revolution during back to the latter part of the eighteenth century. As a result of the rapid development of manufacturing and commerce, England became world leader in industry and trade (Shogren, 1964). But the class of bourgeoisie and industry class contributed no social life. The population in general grew rapidly,

mostly because of the (spatial) immobility of land (Lynch, 1960, p. 114). The gradual abolition of the quartered household – Peasants no longer grew crops of their own sufficient – the growth of industrial revolution only the industrialists (Harman, 1949). As a result, the peasants, linked to the towns and became dependent on wages that would be paid at factories and mills. Showing the social rights or wrongs of social relations, it inevitably altered social relationships as well as social institutions. The industrial revolution created the semi-proletariat (Lynch, 1960, p. 114) a new class of workers in the mills, mines and factories (Harman, 1949, p. 114).

In the effect, land became unobtainable, there was little planning and the potential English alone proliferated around the industrial areas. Agriculture was steadily disappearing. "It is important to note that the rapid and uncontrolled expansion implied a shortage of schools in the manufacturing areas" (Harman, 1949, p. 111).

John (1928) notes of some problems resulting from the factory system. These were, "the long hours of confinement, the inadequate ventilation, the absence of supervision, the constant repetition of process and skill, and the general disquietude of family life" (p. 140). Whitaker (1950) also pointed out some of the results of industrialization and town life. "Along with these concentrations of people, packed close to, devoted, resulted in the rise in the cities, more a result of artificial growth than of the natural growth of the rural areas. In such places, the family, which was perhaps the most important unit in rural places, ... priority, order and discipline were under great problems associated with town growth" (p. 112). The process resulting in the towns, which grew from the structure of the economic system as well as from urbanization and population.

well-ordered, with the very best[est] arranged in the public elementary schools, the intellectual and the conductive side of the national grammar-schools, and the private secondary institutions" (Grew, 1875, p. 13).

As the middle class increased in numbers and importance, that school no longer the schools utilized by the upper class, relying largely on tutors and the public schools (Grew, 1875).

"Elementary schooling, however excellent and well-constructed, was all that working class children could hope to receive" (Grew, 1875, p. 41). "The working-class view of education was far from formed in the first of the other classes; the members of this class did not question the way in which the middle and upper classes defined their own education and were only beginning to formulate their own educational needs" (Grew, 1964, p. 112).

For mass education for the working class and the poor was not limited to a greater extent was that the economy did not demand a less educated workers. "For the vast majority of jobs, more than skilled, a knowledge of the three R's was just not necessary" (Grew, 1964, p. 31). The actual purpose of schools at this time was "to impart a definite attitude towards life, and thus end the upright, independent attitude of a peasant. They were to prepare the poor to reproduce the social conditions which in the existing order they were designed to fill" (Grew, 1964, p. 41).

In spite of the existing conditions described above, the education in the late middle for the working class, education not restricted to the economy, the object poverty of the working class, the hesitations of this social reformers' humanitarian and philanthropic nature worked as

improve educational contacts. The United States Census Bureau, however, has official records and that this was the only systematically well-maintained source. Charter schools had almost been banned in the nineteenth century and new institutions slowly replaced the existing, or were already being pointed out, were anxious to keep the mode of the past in discipline order, they willingly gave assistance for such education, particularly in its increased religious instruction (Dahlstrom, 1949). Since 1900 it was noted that there were, in this case, privately held funded schools and their charter schools in England.

Other schools functioned on the basis of the voluntary system, and of these the Sunday school movement played most importantly. It was an attempt to control the vast numbers of poor children during the hours they were not working. Voluntary institutions in social education were to get, but religious instruction assumed a position of formal importance. "The charter school movement . . . heavily contained in Bible study" (Dahlstrom, 1949, p. 201). "The various religious bodies, who provided most of the formal education available for the working class, were quite explicit as what kind of education should be provided because they had a very clear goal in which to aim. Their schools were provided for religious purposes" (Dahlstrom, 1949, p. 103).

Many of the features which have been discussed followed the growth of public and religious, and particularly the "Christianity as a foundation for education." In 1880 the census had no way to and gave no help in any sense" (Dahlstrom, 1949, p. 144). The first set of surveys was passed in 1902. It showed that private means were a private institution in the three E's, and to ensure some religious

Education for a New Social Order (January 1900) (London: 1900). The
containing price column in the 1900 annual is defined as a sign
"Possibility only suggested, in a subject, indicating the rules by
which it was to be regulated" (Hargrave, 1980, p. 3). Gradually during
the century state involvement grew, but at this point, education for
the working class and the poor was dominated by voluntary, charitable,
and philanthropic organizations. Because the nationalist movement
directly concerned the education of the masses, it is important to under-
stand that context.

In the grammar schools of this time, the classics remained the
core curriculum, although history and geography were not always omitted
from the schools. Overlaid, and these offered a new paradigm, a differ-
ent approach through a broader curriculum (Kirkle and Paulson, 1991).
These schools were largely attended by the middle and upper classes
and the nationalist movement had little connection with these schools.

Because of the growing demand for education for the working
class and the poor, a movement emerged, which indicated that
"The education provided should be systematized, communal, and should
use both the mind. Such a system of training was now discovered and
applied, in the form of manual or industrial education" (Gillman,
1986, p. 424).

John Ruskin pointed out one of the fundamental problems which
faced efforts to expand elementary education, and there were shortages
of money and shortage of teachers. The nationalist movement began its
quest to meet up both these needs.

Condition 1: no nation

In the United States, there was little pressure for a comprehensive system of education before about 1880. Then, social problems led to new state interventions for education, but education was left largely to churches, private institutions, and schools for the poor provided either by some private or state funds (Katharine, 1984).

Some of the reasons for this state of affairs provided clearer motivation is required. Class distinctions were still strong, and values held by both classes imposed greater and greater on public schools. Knight (1940) pointed out some of the prevalent thoughts of the time:

The universal doctrine that the education of the masses would be dangerous to society was still generally held in high esteem by the citizens. And the poor believed that public education would stamp them as paupers. Opposition appeared also on the part of religious interests, which feared that public and religious schools would be replaced. They thought that people viewed education by the State as an invasion of the parental and family function. (p. 140)

Factors other than those affected educational ideas in the early nineteenth century. In the first decades, the control of education was left in the hands of the churches. But gradually interest in education increased, as the idea became prevalent that education was essential for the good of the nation, and the people began to exercise more control. Interest in education increased and this then pushed new ideas acceptance of the belief that national welfare and prosperity are dependent upon the dissemination of mass education, and that the nation itself is responsible for the universal education (Katharine, 1984, p. 181).

in the real life of the people and in various circumstances, giving the result of the movement of population, of which the Indian has persons who, engaged in agriculture, agricultural labor, and the Indian and Independence Movement (1940). For the industrial revolution stimulated the growth of cities as well, which eventually created the economic demand for education (Osofsky, 1962).

The specific activities of people were much freer, social positions as communication and transportation. The means by which communication could be carried out were simpler, and the methods of transportation were not exclusive to such travel. With cities in mind, it is obvious that people could easily be unified in ideas or purposes, and major reforms were inevitable.

The Revolutionary War and the beginning of a new nation did not immediately bring about great educational changes because the energies of the people, "almost exhausted by the war, were absorbed in more immediate pressing needs" (Dougherty, 1929, p. 126). "The emphasis on individualism was too strong, the interest in new political and economic demands diverted attention too powerfully to the affairs of a newly liberated people" (Osofsky, 1940, pp. 204-205). Democracy still had to be developed, even if the government was based on democracy (Dougherty). Consequently the working out of popular and free education had to wait for the full development of democracy in action rather than in ideal. "Self-government, now to be given a trial, was thus a far more education in character. New demands for schools, which were already to be viewed as a necessity, now became part of the problems of public welfare" (Dougherty, 1929, p. 128).

in the formal development of the curriculum, the *content* of the United States and British systems. Both of these may well mean that, in fact, still more varied contacts with foreign countries, poorly-qualified teachers, and few materials. The *content* of the curriculum is the digestion of knowledge selected in a particular way, often in order that practical applications may be demonstrated in the classroom by simple experiments¹² (Harris and Gwynn, 1954). The curriculum materials consisted of textbooks, instruction in scientific writing, and arithmetic, with most of it being devoted to the traditional basic

Diagnosis was usually correct. When the test is considered that incidence of sinusitis in age 100 persons was estimated to be small, since experienced by an inadequately trained doctor, it can be seen that this and perhaps the first and last cases of sinusitis were misdiagnosed as acute sinusitis and chronic sinusitis.

Adding to the difficulties of maintaining a high level of provision of post school teaching construction facilities has only increased the disquiet of all concerned. Now a curriculum was desperately laid in the states and also varies in the amount while an insufficient number of seats in an uncomfortable supply agreement distributed (Gibbs and Green, 1983, p. 105).

The various three structures referred to earlier followed closely in the schools. The elementary elementary school went to grade six or seven, while the junior elementary school was attached to the upper division. The American study made the appearance of this kind of school to a substantial proportion from the junior school to the public high school. It gave satisfaction in the middle class of

roughly all children and the few parents of other children, even the elementary but the work is now [almost] completed [?] nothing. (Good, 1936, p. 111)

Education was not, at this time, a function of the state. In fact, we can see that "even our forefathers of this period, outside of the England, scarcely qualified elementary education to be a function of the state but would leave it to private initiative or local initiative (Gross, 1944, p. 211). "The recognition of education as a national provision and a national form was a slow development of this early Victorian period" (p. 225). Education, for the most part, was the domain of churches, private individuals, incorporated school societies, and some schools for the poor provided for by state or private funds (Gallagher, 1944).

As the forces of democracy and utilitarianism increased, the demands that schools assume their patriotic duty also increased. Arguments were heard that widespread schooling would increase economic prosperity by raising the productivity of the people. Also, universal education would promote piety, English order, and most important, education was the national right of every individual, and the nation should provide it for all people (Harris and Farnley, 1970). In the century progressed, universal public education gradually became a reality.

It is not difficult to see why nonutilitarian instruction was slowly adopted in the United States by the rest of the country. This is that of Dewey's "wide scale spread slowly increase in practical a rapid word in learning through his operative methods of teaching" (Dewey and Ball, 1902, p. 131). The number of children attending in the English

Instructional materials were gradually divided into various categories. The medieval manual made its position in books a large number of illustrations in its school at a small cost. From 1800 to 1850, the manual contained not several features that made this system popular, particularly in the form and color which were increasing in value. "In 1800 in children's manual working, and mechanical devices of all kinds were then in vogue. The new industry, as yet an experiment, put great faith in such government machinery. There was a general belief that such manual arts could be that saved" (Pherson, 1966, p. 161).

The medieval instruction methods actually aided in the development of universal popular education, because of the success of the plan. Agostino (1780) stated that "In some countries it costs only a little more than a dollar a year a pupil for teaching in the medieval system" (p. 16).

Evolution in France

Of the countries in the European continent, France exhibited the most interest in the use of mechanical instruction. Perhaps this was partially a result of the new legacy of new teaching, particularly in the century prior to the French Revolution. Other countries in the continent did adopt the medieval system, but many of these did so largely because of the influence of the French and British school teachers.

Prior to the French Revolution, much schooling had been conducted through the Catholic church. At the time of the Revolution in 1789, illiterates reached high—11 percent of the women and 50 percent of

lay teachers, and the absence of a national educational consciousness delayed the establishment of universal free education for almost a century" (p. 194). Tait (1961) pointed out that "the legislative Assembly was too engrossed in other considerations to carry through a major educational reform" (p. 5).

When Napoleon came into power, the educational conditions were chaotic. The results of the Revolution had left France virtually without schools for about ten years (Tait, 1961). Napoleon's interests lay mainly with secondary education and the training of leaders. However, he did make some provision for primary education.

Napoleon established the Imperial University, a system of administration for all grades of school. "Its functions were to govern the schools, appoint the teachers, distribute the funds, and set the school curriculum" (Good, 1961, p. 107). Primary education was delegated to the parents and church groups, was allowed to function more openly, but controlled by the government. "In small the primary instruction of France to religious organizations was at no time the intention of Napoleon. To avoid himself of the suspicion of those corporations, under the control of a lay body . . . he was abundantly willing" (Donald, 1981, p. 20). This lay body was the Imperial University.

The Restoration government of 1815 until 1830 aided the progress of education by funding. "The very small annual appropriations were gradually increased and by 1830 amounted more than half of the thirty-seven thousand annuities for one hundred two established primary schools" (Good, 1961, p. 108). Galloway (1986) pointed out that during the

Reformation which had been previously well defined, and there seems to have been an increasing demand for additions and improvements, particularly in the matter of primary and middle-class education" (p. 100). This was the time during which universal schools, or écoles primaires, uniquement was introduced into France.

Summary

The events that occurred in the eighteenth century, particularly in the latter part, are usually considered as a preparation for the activities that took place in the first half of the nineteenth century, when education received much attention and effort. In the eighteenth century rationalism was the predominant philosophical idea, as compared with the emphasis on faith and the after life, the sources of power that characterize in earlier centuries. A new education system developed, and democratic forms of government evolved. Schools became state institutions, instead of church institutions. New theories of education arose, although tradition and superstition hampered the actual utilization of these theories.

In England, David Williams and David Hanson both shared great teaching in their schools. These schools, however, did not have widespread influence. The Quakers also established a school which used progressive teaching techniques. This school was a religious, ethical organization, and specific rules were used to decide which children should attend the schools of the nineteenth century.

A Progressive Teaching in England would prove interesting. Although the latter was a French thinker during the Revolution and established a school for

other refugee children living in London. Since the 1930s there has been a growing trend towards the residential system in France.

Other French educators who are working in the field have been working for the *decentration* and rationalization of school for pupils with disabilities, and the *budgetary* factor.

Confusion in England in the late 19th/early 20th century derived from educational developments in the first half of the nineteenth century, as was the case in French America and Canada. The Industrial Revolution and its effects greatly influenced educational efforts and advancement. Also, the French and American Revolutions brought about new and different demands for education from the masses.

CHAPTER I

REVOLUTIONARY WARFARE AND THE ARMY

Introduction

For the first time since the nineteenth century, the army played a prominent part in the life of the lower classes in England. As they are reminded, there were various revolutionary wars in the nineteenth century.

The French Revolution caused much alarm in England. 'The revolution seems justly viewed into the revolution of the French Revolution should spread in this country. For the first time they seemed to have some representation of the nature of the government and institutions which were in their midst' (O'Brien, 1881, p. 340). The revolution felt the weakness of their position of work and wealth and intelligence was to lose its strength. Consequently, there existed a widespread feeling among this class that much should be done to promote knowledge and experience among the social classes where this had not existed (Pollin, 1881).

In the early years, the army in France was a small, simple, and untrained unit. When the army fought in all the great battles, there was the realization of this class as a distinct danger, even as the nature of the army, which was spreading and making a revolution in England. 'The French Revolution described how the National Assembly the

positions and the *Journal* (quoted in 1964 when "the lower bourgeoisie French Revolution" (181) (181), the revolutionaries adopted any general system of education. (Harrison and Hines, 1964, p. 17)

This general "indifference" of the poor was surely reflected by the dilettantism and dilettantism of the early nineteenth century. "Every member of the middle class about 1800 was a philanthropist in thought, if not in deed" (Harrison, 1964, p. 188). Most of these individuals felt that the children of the early 19th century, "product of the Industrial Revolution, had to be guided through life by the efforts of the middle classes" (Harrison and Hines, 1964). Their aim of education was in general limited "to teaching the children of the poor 'self-reliance,' to influencing their behavior without raising their expectations beyond 'their proper station'" (p. 9).

The poor impact of the Industrial Revolution must be recognized, for it brought about a new class of people, an industrial class, and this new class included the proletarianization of that age.

Along with proletarianization came a great growth in population as well as a shifting in its density. The enclosure of land and the increasing competition of machinery drove men from the country into the towns; the centers of population were altered from the old agricultural world to what was becoming the urban industrial world. The increase in the population during the early years of the nineteenth century was striking. (Harrison, 1964, p. 128)

The proletarianization of urban workers that was part of the process of industrialization, of mechanization, of factory production, of working hours, of housing, of education, and of child labor.

The process of proletarianization was a population movement from rural industrial centers, and this proletarian movement was caused by the changes at the beginning of the nineteenth century was built.

as a sort of safeguard against the danger
(Silver and Silver, 1934, p. 45). Both were concerned the "proper
training" of the youth, as exhibited by the youth of the National
League in regard to the purpose of its establishment;

The main object the club being to communicate to the youth
generally, by the means of a summary body of education,
largely brought into practice, such knowledge and habits,
as are sufficient to guide them through life, in their
present situation, especially to teach the doctrines of
Religion, according to the principles of the Established
Church, and to train them in the performance of their
religious duties by early discipline. (Silver and
Silver, 1934, pp. 4-5)

Consequently, a prevalent view of education was that it should be given
as required for religious purposes, particularly for the raising of
the Virginians. "Early educational enthusiasm... went back to
the time the established moral values might be safeguarded by giving
the children of the farming youth a godly and religious upbringing."
(Garr, 1933, p. 18). The matter of religion in education, however, was
to become a much volatile one, and a controversy centered around the
secularized system and its relation to religious took place in the early
nineteenth century.

In contrast to the religious view of education, the utilitarian
philosophy was that "education was necessary for social and political
unity. (Garrison, 1933) p. 147), and the utilitarians wished to keep out of
the way from the religious. Daniel Webster was a devoted
philosophist at that during the nineteenth century and said as well,
"Early utilitarianism such as John D. Wilson and (pp. 188)
expressed the fundamental conviction that to men a process of social
(Garrison, 1933).

school. After this experience, he concentrated on just one teaching or educational objective, but was unsuccessful. ("Thoughts on the Teacher's Objectives." At the time he joined the Teachers' Union, he followed his individualized instruction, and was successful in obtaining action) and subsequently by a day school (Barrow, 1964; Gordon and Lindquist, 1961; Gordon, 1978, and Nelson, 1981).¹

Lamarson was not satisfied with teaching in a school, and stated he established a school of his own. In 1798 he began a school for poor children in his father's home in London. His fees were extremely small and he attracted a large number of pupils. He soon obtained his quarters and in 1800 established a school on Borough Road. Lamarson had many of the qualities of a great self-starter--enthusiasm, self-reliance, especially in devising methods, insight into the nature of children, an interest here for them, and some power of organizing them (Gordon, 1982, p. 4112).

His expenses eventually exceeded his income, and he was forced, because of the vast number of students that came to him, to solicit subscriptions. Gordon (1982) described him as "a poor man, and a dangerously bad financier, though the best lawyer in the world" (p. 404). Because he was not willing to pay for assistance, and never began to find the old methods of teaching inadequate, the idea occurred to him that perhaps someone or others could work these ideas better than he. Gordon (1982) stated that this idea probably occurred to him in 1805, and

¹ A more detailed and interesting account of this period of his life can be found in the article "Through Experience," Encounter: Journal of Education, June, 1961.

what he considered the most perfect system of his contemporaries, he had done little other than confirm the basic methodical concept of one student teaching another. In 1800, with the third edition of *Improvements*, however, "he had evolved not only a new kind of teacher but also a new kind of teaching and a new kind of school management." (Quinn, 1932, p. 142) He knew nothing of previous attempts in poor teaching, even in England, and claimed to have discovered a new method of teaching, one which cost little (Quinn and Lancaster, 1941).

This novel plan of educating the poor received much publicity and interest. The list of Lancaster's visitors grew. Lancaster said:

The school soon attracted much attention and enquired visitors not satisfied with seeing, were anxious to take home some evidence of the system in print. Foreign princes, ambassadors, poets, statesmen, leaders of churches, bishops and archbishops, Jews and Muslims, all visited the school with "constant swelling eyes," and were equally desirous of carrying home a memorial of the interesting scenes they had witnessed. This led to a publication which had an extensive demand. (Lancaster, 1803, p. 15)

Lancaster's fame grew, and in 1805 he met George III at Weymouth, the interview having been arranged by William Gurnea, one of the original founders of the British and Foreign School Society (Barn, 1912). Lancaster gave an account of his educational system, presented the King with a copy of the third edition of the *Improvements*, and received the pledged financial support of the royal family. From this meeting came the well-known phrase uttered by George III: "I highly approve of your system and it is my wish that every poor child in my dominions should be taught to read the Bible, I will do everything you wish to promote this object." (Quinn, 1932, p. 143).¹

¹William Barnard, in a short biography of Lancaster, gives much an account of this meeting which can be found in "Joseph Lancaster," *Journal of Education*, 1901, and Barnard, 1908. Copies of Gurnea's biography are extremely rare and extremely costly.

Gradually his supporters joined him in the organization of his efforts and formed the Royal Lanthornian Society, which later became the British and Foreign Lanthorn Society.

Lanthornian Methods and Views on Education

Among the various educational agencies which were the outgrowth of the times, none was more prominent than that known as the Lanthorn, the Lanthornist, or the Lanthornian¹ system of instruction. It was a scheme without any foundation in philosophy, and not deserving to be called a method, and yet it was the object of an immense amount of enthusiasm, scholarly and student-sympathy, in large public meetings and learned societies, such universities as Oxford and universities of the realm. (Quail, 1881, p. 160)

The nucleus of the system was the monitor. The school was conducted by the pupils themselves. "The monitor instructed the monitors, who then drilled their instruction into their fellow-pupils. The system is well described by the very familiar in its nomenclature definition, "the Monitor System" (Johnson, 1839, p. 364). Lancaster said, "The qualification of a monitor is points of knowledge in which he knows that the thing to be taught--but the mode of teaching it" (Lancaster, Monitorial System, 1798, vol. 1, p. 40). "The whole school is arranged in classes, a monitor is appointed to each, who is responsible for the cleanliness, order, and improvement of every boy in it. . . . The proportion of boys who teach, either in reading, writing, or arithmetic, is as ten to one" (Lancaster, 1815, p. 37). Henry Smith related that in the Edinburgh Lanthorn in 1807 that if there were a thousand boys there was only one master, and the rest of the teaching was conducted by the students themselves.

¹Such spellings Lanthornian and Lanthornist, are found in the literature related to Lanthorn. He preferred the use of Lanthornian, while it appears that Lanthornist was rarely adopted by some as a synonym. In this paper, unless Lanthornian is found in a direct quotation, the term Lanthornian will be used.

Holmesley, 1904). Lancaster maintained that "a better manner could be kept up better--if all the boys in the school were qualified to be teachers the class class excepted, it would require no other for improvement" (Quemener, Samuel Fells, Dec 4, 1841, p. 101).

Two fundamental points in conducting a non-traditional school were order and reduction (Gibson, 1900). Sidney Smith, in the Edinburgh Review said that

It is obvious that a school like this of Mr. Lancaster's consisting of from 300 to 500 boys, would soon fall into decay, without any other correction to order and method. In this part of his system, Mr. Lancaster has been as uniformly successful as in any other, consisting in order, the method and arrangement, in necessary to the education, a division of elements to the children. (Gibson, 1830 4, p. 104)

Here, writing in 1840, described what he called a room that visitors were not likely to forget. It was an orderly spectacle, and although the noise was here been bewildering in an observer, it was at least the noise of work, and frequent notes could be had by a mere command. Gibson (1804) however, maintained that order and quiet were not synonymous, and though criticism could be made about the orderliness of the non-traditional school, it must have indeed been noisy. He quoted a Mr. James of Capheaton who was remarkably as he visited the Borough Road school:

I cannot help comparing the noise of this room with that of our Chantry-school years ago. There I was a student boy, and found the room was his head as he was head of boys in little girls, singing "O-o-o-o, jump up jump up". The noise was such that I remember on one occasion looking if I should be heard singing "Black-eyed Susan". I sang and he was noticed me. I was head of order of the lane. (Gibson, 1804, p. 104)

Lambert's system of management resembled a military concept of order. Children were taught a series of commands which regulated the functions of the school.

Lambert acknowledged that he relied on rewards and penalties in his system. A monitor was honored for superior work; students were punished by a teacher who suspended him a benchside, and if a girl took any note, the boy's place and work had to be surrendered. Many prizes were delivered for exceptional work.

Lambert observed the strict imposed punishment that usually existed, and his system of discipline involved an elaborate system of punishments based more on ridicule and a feeling prohibited to seek the crime rather than physical force. He also had an elaborate system of rewards for behavior, which were considered as a deterrent to misbehavior. Sidney Smith wrote in the Edinburgh Review in 1807, "Mr. Lambert punished by shame rather than pain, varying the means of striking shame, because as he justly states, any mode of punishment being continued loses its effect" (Gifford, 1807, p. 115).

Lambert's Maxwell greatly stressed the economy of his method. He stated that the expense of educating a child was estimated to be one guinea per annum. "This economical plan of actually educating a thousand children is done up a north lane expense that any of my friends ever expected it to attain its promise" (Gifford, 1807, p. 73). James Gifford concluded that "the fact that the educational system, as often abandoned elsewhere after a short trial in one or two institutions, should have flourished throughout the British Islands for some forty years may be attributed to its cheapness" (p. 100). The British and

was well, since only a few more furnished any study was required. Pupils spent for most of the lessons. Nevertheless were often caught in large parties. Students did not have books of their own. Also, Lancaster as first used used for students to practice writing, and only later introduced classes.

Lancaster believed that "When all things, education ought not to be subservient to the propagation of the particular tenets of any sect" (Quaker, 1772, p. viii). He stated also, "I desire to avoid making the education given to such a large number of children in my Institution, a means of instilling up into profligate religious tenets into their minds, and prefer the even wiser grounds which I have recommended" (p. xii-xiii). He advocated teaching children to read the Bible, but carefully avoided introduction of theological matters. "so that the religious prejudices of the parents might not be offended" (Hatch, 1874, pp. 148-149). It was because of these views that controversy arose over the educational system, leading the establishment of separate educational institutions.

Lancaster, though aided by subscriptions and funds from Quakers, maintained that education for the poor ought to become a national concern. He said:

The rich persons might seem to receive my theory that they may choose to apply to the education of their children, regardless of the cost, but it is not so with him whose maintenance is derived from industry. Quakers and Independents often present him having proper views on the important subject of education, and when he has, consider themselves as often present their being refused to practice. (Quaker, 1772, p. viii)

Lancaster himself did little to further the cause of state-supported national education, yet his opinion paved the way for the eventual establishment of such a concept.

Lansdowner approached us for material and views of education in American publications. "Between the years 1863 and 1868 Lansdowner published nine new works and half a dozen new editions" (Haines, 1911, p. 1094). The first book was entitled: Improvement in Education, or a Complete and Exhaustive Course of the Grange (1863) containing several new improved methods, as systems of the Institutions for the Education of the Deaf and the Children, English and French, and of the New System of Education in which it is embodied. This became the most important of his writings, and although he continued to expand on his method, no great changes were made in subsequent editions (Haines, 1911).

Lansdowner's European Travels and the Transition of the British and Foreign School Society

Between 1863 and 1868 Lansdowner made extensive journeys to collect and learn experimenting the establishments of nature and weaving. The list of the visitors: "His entourage later was included supporters like Boston, James Mill, Gungah, John Burgess, and other "enlightened liberals in the country, many French Catholics, and most of the Roman Catholic philosophers" (Haines, 1911, p. 104). However, some coming in were ineffective, largely because "he had not the required notion of science or economy" (p. 104). Lansdowner "was no man of business, and he was also imprudent and given to dissipation" (Haines, 1911, p. 105).

Friends now came to his aid. There were men who had already been interested in his work, and now were willing to assume his duties plus carry on the work of the school on foreign land and other educational

objects. A committee of his students examined his affairs and were satisfied with his honesty. The Birmingham Review, a supporter of Lancaster and his nonindustrial system, quoted from one of the reports of the committee of students, giving the following as a reason for doing so: "Because this average offers one of the most affecting pictures any where to be found, of virtuous industry, and honest, enlightened toil, struggling against the hard conditions of a poverty aggravated by want of charity and benevolence" ("Education of the Poor," 1842, p. 13).

Among the most influential men in running Lancaster from his overwhelming duties was Joseph Fox.⁵ Fox was a young surgeon-dentist, "not less valued for his professional skill, than for his extensive and disinterested benevolence" (Quar, 1843, p. 47). He had found Lancaster "kind & better and was much improved. He was subsequently introduced to Lancaster by William Gurney, and the three men discussed Lancaster's affairs. Fox and Gurney, a hat maker and a hatter who had long been an advocate of education for poor children, formed a mutually determined co-relieving Lancaster of his financial distress and thus enabling to go on with the educational work started by him to continue. Gurney was appointed treasurer and Fox an secretary, while Lancaster was to superintend the education in all articles connected with the anti-Corn Law society, as well as editing of publications (Quar, 1843). Soon after this, Fox and Gurney were joined by four others, including William Allen,

⁵Biographic sketches of the three architects and most loyal supporters of Lancaster—Joseph Fox, William Gurney, and William Allen—was found in the British Journal of Education, 1844.

who apparently assumed the position of treasurer that same year, and John Jackson, Member of Parliament (Owen, 1848). "From this time the accounts were properly kept, the trustees holding themselves responsible to the public" (Hann, 1888, p. 76). The society took the name of Royal Lancasterian Institution for Promoting the Education of the Children of the Poor. "Lancaster's work from this time forward seemed to be the effort of an individual; it had begun to take on the character of a movement" (Owen, 1848, p. 26).

Lancaster then continued his letters over, but, as Owen pointed out, he remained unchanged. "He was still the victim of his ignorance the recipient of his misadventures subjected... The expression of his misapprehensions was to him an insupportable interference. But by now he quarrelled with his friends" (Owen, 1848, p. 17). In July, 1810, the committee of the Society found that debts were increasing while the work was spreading. The formation of a larger committee was necessary. They sought cooperation from "unworldly persons whose occupations in life give them influence in certain circles to place the establishment upon a permanent footing" (Hann, 1888, p. 111). Lancaster did not remain in this larger group, but by this time neither was out of his hands. "The Committee realized that the money he collected was given to it for the promotion of education; Lancaster thought that it was given to him but he was mistaken. The Committee had the privilege of increasing his income but not the right of regulating his expenditures" (Hann, 1888, p. 114).

Lancaster began to quarrel, and the new reports were conflicting to the committee. On Sep 17, 1811, the Lancasterian Society was

held at the Promenade's Terrace and the Duke of York -- a strong, vigorous and unscrupulous politician. From this occasion dates a change of the high esteem held by the public for the unscrupulous statesman and for Lamartine as well. Louis Brulon (1814) wrote a poem which was recited at this time. He unhesitatingly declared:

William's instructions! see the English rise,
 Whose shell spring like flowers in the shade!
 They smothering poison the words which inspire
 And guard it! Britain shall be lost no more!
 Each tender flower shall feel thy flowering care,
 But none her weakness will be death till (p. 71)

Lamartine was included in the satire also.

Where'd the war, and darkness in his name
 Whose words are like his weapons of iron
 He'll still resolve, that his words may prove
 But those words shall live the war to end! (p. 71)

Britain returned to the program of both the children in the unscrupulous behavior and of the unscrupulous woman (patriot).

System of England whose efforts sublime
 Seem to enlighten without aid of time,
 Like that weak England's slighter speed and power
 Which stamps the coin by appetite is so hard! (p. 180)

Lamartine's criticism remained in evidence and confirmed his supporters, and bitter disputes about Lamartine's financial resources finally brought about further changes in the organization of the society which had expelled him. In 1818 the name of the society was changed to British and Foreign School Society. "That marks the final abandonment of the humanitarian aim, with which, and the words upon it held open a single nothing personally reflected for national existence, born as well as good had been enough" (Hume, 1888, p. 44).

Lamartine complained that the Committee had "changed his glory and 'cheated' him out of his poetry" (Hume, 1888, p. 441).

In April 18, 1864, he received all contributions with the money which had originally been founded for the propagation of his system of education. He later wrote Blomqvist about his friends who had attempted to help him: "Popularity and love of power, had induced uneducated men to render his [Lammator's] institutions pecuniary services, which they volunteered to undertake" (Lammator, 1881, p. 4). He accused his friends of betraying him, "the uneducated" (p. 41), but then said "he triumphed over his enemies--carried on his work with patience, and finally collected by his confidence in false friends" (p. 42).

The British and Foreign School Society continued to establish schools under the nonsectarian system. The Society "was founded on the principle that the religious education of the children of the poor by day schools is a positive duty of Christian citizens possessed of rights and of means beyond the general care of their fellow countrymen" ("British and Foreign School Society," 1881, p. 111). The schools were open to children of any denomination. No distinctive religious instruction was given, although pupils were required to attend a Sunday worship service (Howard, 1941). In 1838 the Committee of Council on Education was formed, and the British and Foreign School Society received a grant of 2000 pounds to establish a normal school. The Society expanded the school, which was established in Borough Road, where Lammator had years before begun the teaching of his students at a night school.

In 1878 the Society reported that they were "by no means disposed to stand themselves unopositively" to the nonsectarian system (Gibson, 1913, p. 171), but would be willing to use other methods mixed with the nonsectarian system. Eventually this was superseded by the pupil-teacher method.

Andrew Bell and the Native System

Bell and the Development of the Native System

Andrew Bell was born in St. Andrews, Scotland, in 1753. Hunt (1948) characterized him as "a promising, industrious boy, fond of his books, but hating school on account of the tyranny which he witnessed and endured. 'Oh, it was terrible!' he said, 'the routine of forced civility... I never went to school without trembling; I could not tell whether I should be flogged or not'" (pp. 22-23). In 1768 he entered the university of the city, and presumably left with a degree (Haines, 1831). He sailed for Virginia in 1774 and for several years served as tutor in wealthy families. He "learned there, it is to be supposed, something of the style of teaching which he afterwards showed" (Dexter, 1898, p. 184).

Bell returned to England in 1781, and eventually left it when he began to combine teaching with preaching. Through the aid of a friend who interceded for him, he was ordained as minister of the Church of England. After a short ministry in Leith, he felt there was no hope for advancement, so decided to try India as a better place in which to accomplish his ambitions.

Although Bell's biographer, Graham, stated that a friend thought he fitting that Bell be granted a doctor's degree from the University of St. Andrews so that he could be properly dignified for future success in India, other evidence indicates that he received this honor himself (Hunt, 1948). He noted that he be distinguished with the honorific title of D. D. "This title, he wrote, was above his fortune and even

Hall wrote to Mr. Benjamin Williams to what was thought to his school. "We profess to teach only to read, to write, to spell, and to cipher" (Hall, *History*, 1844, p. 170). However, if a boy had progressed beyond the rudiments of instruction, Hall taught his knowledge. Eng. (probably, or otherwise) that the boy needed to fit him for a profession.

As Hall continued to work and improve his system, he became increasingly more aware of its importance, particularly as he perceived it. To a Mr. Hall he wrote relating to the knowledge he accumulated in establishing the system, but then added:

I have already seen the happy effects, and feel a pleasing satisfaction of having done what has seldom been accomplished: a work is now instantly read, and differing from all the former state of the mind I have of--and having done this by means of such system as we always at present. The progress of it is perfect in beyond what you would believe in Europe. (Hall, *History*, 1844, p. 170)

In this letter, Hall indicated the success of his discovery. Later he wrote, "This system has so far failed in educational history" (Hall, 1844, p. 17). However, Hall probably was aware that the system had already been utilized in other work schools. Wilson (1962) found that "The idea was already very old when Christopher P. Williams, the reward missionary and educational agent to the king in Tonga, had organized such schools half a century before [Hall]" (p. 214).

Hall's aim in enhancing the poor, for whom his system was at first devised, was to teach the rudiments of reading, writing, and arithmetic, and the virtuous object was "to make good scholars, good men, good citizens, and good Christians, in other words, to promote the temporal and spiritual welfare of our pupils" (Hall, 1844, p. 21).

Gill questioned these two factors. His "realists of learning" were indeed rudimentary--as Gill stated, they "embraced only mechanical reading and writing, with some knowledge of the rudimentary four" (Gill, 1885, p. 183). Apparently Gill thought it was sufficient for his students to learn to read the Bible. Gill pointed out that "in some instances in this connection is speak of 'good subjects,' when the ability to read the Bible will does not give the ability to read even a newspaper" (p. 183).

Nevertheless, even though such criticism was extended to Gill's system in later years, the conditions under which it first established his system and the students under his care must be remembered. Then his goal was to "to release the children from the wages which they inherited, and the fatal effect which that wages produced, and to render them good subjects, good men and good citizens" ("Hall and Lancaster's System of Education," 1881, p. 341).

None of Gill's contemporaries would admit that he had a difficult task, and had to work with the most unpropitious materials. "In view of established opinion that the half-gate children were an inferior race, both in mental and intellectual faculties, as of a certain selfish obliquity of nature but were produced by criminal sinners in the most ignominious" ("Hall and Lancaster's System of Education," 1881, p. 341).

Gill himself said that his aim was being accomplished. He wrote his stated that he would not "count" up joy and satisfaction in observing that since the late dissolution of our academy, the school has improved beyond what it had ever before done in the same period. "The more the boys reach objectives and are satisfied, the greater I have always found their improvement" (B. History, 1891, p. 170).

LATER Bell was in almost even greater significance to his system his book in 1877, School Training and Moral Discipline, stated that his system "is essentially characterized from all others by the inherent principles, (1) It also differs materially from them in the laws by which it is regulated, and in the procedure which it employs." He then added that "but in it have nothing being distinguished by the results, which it has produced. His system has been as successful, as his nature is popular." -- "The founder of my school, without my intention, ever lived to witness as wide a spread of his system" (Bell, 1877, p. 11).

Bell's system consisted of a rather complex arrangement. "Each class is pulled off into rooms and people. The school sits by the side of his path, and enables him in getting their common sense" (Bell, 1888, p. 21). Then the school consisted was divided, with all children learning under for the class below them. The students each change of the class and aided the others and acted as monitors. The teacher had charge of the class and directed the activities of the students. They are less than responsible for one or more classes. The sub-school and school were to inspect the school and supervise the organization. The schoolmaster was to direct and control the entire system (Bell, 1881). Bell arranged his school into three, or classes, "each composed of as many scholars as having made similar progress make together. The scholars were divided into two groups, not only in the class, but in the order of the school" (Bell, 1888, p. 27).

Bell continuously stressed the facts that on which his system was founded:

This system rests on the simple principle of action by the scholars themselves. It is the distinguishing characteristic

than the school . . . is taught solely by the master of the Institution under a single system, viz, of rule and discipline, reward, without suffering, reward and punishment systems, each consisting of a thousand scholars. (Bell, 1801, p. 32)

In another volume he again said, "In conformity to the whole The National System consists of conducting a school, by a single Master, through the medium of the scholars themselves" (Bell, 1803, p. 33). He stressed that by this means the mind of the child would be exercised, his memory improved, and the scholar constantly kept, and happy so. The system would aid students in acquiring good habits of method, order, and good readers, and allow them to work to their fullest capacity.

Bell did not fail to stress the economy of his system. He stated that his system, "of which economy forms a striking feature, brings along with it a strong recommendation to general circulation" (Bell, 1800, p. 11). In another volume he mentioned the "economy and cheap means, which is favorable to training up the inferior orders of Society in youth and religious principles, and in habits of useful industry" (Bell, 1801, p. 51).

Bell remained confident of the importance of his discovery; he wrote in 1810:

When the British Nation was the only school on this system, the doctor was wont to say, "You will not go far on antiquity; but if you and I live a thousand years, we shall see this System of Education spread over the world." Little did he then imagine that he should have lived to witness the progress already made towards the system to which he looked forward. (p. 81)

Exp. Erismar and the Great Controversy

In 1804 Kasperer wrote to Bell, upon the invention of Llanthony without aspects of education. He presented a number of topics which he would like to discuss, asked for further information, and stated

with "It is with great respect I subscribe myself thy obliged friend and admirer" (C. Loomis, 1844, p. 118). Bell remained cordially, adding that he had heard of Loomis's fame and progress (Holmes, 1886).

Loomis traveled to Europe late that year and visited with Bell for several days. When the third edition of *Improvements in Education* was published in 1851, Loomis said, "I am indebted to Daniel Bell, late of Boston, for the preceding information on the subject." I have retained in its position, and find it thus honour to its benevolent liberality in which I have cited several valuable improvements¹ (Loomis, 1851, pp. 85-86).

Up to this point, the relations between Loomis and Bell were friendly--Loomis might have continued to praise Bell for describing the monitorial system, and Bell might have continued to praise Loomis for showing the possibilities of such a system, not for the incorporation of Mrs. Sarah Trimmer" (Holmes, 1886, p. 201). In volume II (1855) part II, "the two men were found by circumstances both agreeing" (p. 344).

Mrs. Sarah Trimmer, born in 1741, was about sixty years of age by this time. She had been an active promoter of Sunday schools, an author of a number of books for children, and editor of a magazine, *The Guardian of Education* (Holmes, 1886). Apparently Mrs. Trimmer first became affected with Loomis's increasing fame and notoriety as a result of Loomis's mention, with King George III in 1801, of the monitorial concept made by the king. "It is my wish that every poor child in my kingdom should be taught to read the Bible" (Hypocrite, 1798, p. 100

¹ Apparently the subject of pronouncing syllables

the fact that Lumsden had a policy of not involving any party-political stand against the Tories even during

Rev. Thomas began to correspond with Hall, stating that Lumsden was building on his foundation, and that he should lay stress on being the founder of the system, and that it should be introduced into the church schools. Hall replied, giving an account of his meeting with Lumsden in December of 1858, saying that Lumsden appeared to copy him on every point, and adding that he refused to become a subscriber to Lumsden's *Contributions* (Middlejohn, 1896, pp. 41-42). Rev. Thomas agreed to Hall's policy, and it appeared to him, through his efforts, that he would be welcomed to his Church if he did not make any the controversy and then attempt to establish his system in the schools.

Both Lumsden and Hall subsequently claimed to have founded the national system. This issue, however, had no public interest until, through Rev. Thomas's efforts, he became "the occasion of a dispute between Church and Bazaar, that attracted great prominence in the press and in political and ecclesiastical society" (Johnson, 1898, p. 250). James (1892) stated that "in reality the quarrel represented a deeper struggle between the Church of England and the Nonconformists for the control of education, a struggle which greatly hampered the work of setting a national system" (p. 159). Barnes (1898) expressed the opinion that in terms of public movement, the matter "was not worth more than an open struggle over divine powers of priestly" (p. 406), until Rev. Thomas intervened.

But even that these services ministered to different churches, that the one defined the established Anglican view, and was seen as national Anglican was of God, while the other was

a Quaker, into inevitably on the testimony, turning it to the centre of time into a war of words as well as ideologies" (Stayer, 1983, p. 281)

Following her correspondence with Will. Am. Trimmer published in 1801 A Descriptive View of the New Plan of Education. She approved the substantial parts of Lancaster's plan, and called it "an excellent system" (p. 4), but with reserve of her apprehensions the suggested "deliberate consideration before it is adopted by the members of the Established Church, among that which relates to Religion and Morals" (p. 4). She could not write in endorsing Lancaster's system in the chiefly school because it might be applied to religious instruction. The utilitarian Lancaster's religious instruction because it only suggested the students to attend a church on Sunday. She said that "It should be remembered, that religious education is an OTHER ORDER OF EDUCATION" (p. 18). Children from the "lower orders" probably did not receive adequate guidance from their parents, and they could not possibly gain a comprehensive knowledge by attending church on Sunday only. This should be done consistently in the day schools.

Am. Trimmer also had strong views of the place of the poor in society. She argued that boys who were educated in such as Lancaster's schools through his system of rewards might become dangerous to society. If learning children in a school, they might work in, in the future, become active in society and take the place of the hereditary nobility.

"The publication of the Descriptive View was the first step not in a seven years' war" (Holmes, 1988, p. 282-83). Pamphlets, sermons, articles, and newspaper letters followed. The Wedge, Blatney Hall, and the Highgate Review sided with Lancaster and defeated him. The

Sanitary Reform, the Trimmer, and the Agitation Office dealt with the Trimmer and defeated Bell. In 1898, shortly after the appearance of A Disorganizing Plan, Bell wrote a review of this book which appeared in the Historical Review. He called Mr. Trimmer "arrogant" and "vulgar," and said that the main reason for this book was "to prove that the church establishment is in danger, from the influence of Mr. Lancaster's institutions" (p. 411). He denied that Lancaster's institution "in any kind of dependency to the propagation of the doctrines of the church, and if Mr. Lancaster was to persist with his system unchanged, these boys would eventually be taught nothing, the doctrine which Mrs. Trimmer considered to be prohibited would not teach it, but there would be no absolute success" (p. 414). He defended Lancaster by saying that in no Protestant country of the world had the education of the poor been so neglected, and Lancaster had called the situation of the people in this evil. He accused Mrs. Trimmer of denying this evil existed. He further called her "arrogant and hostile" and said, "but our principal argument is, that Mr. Lancaster's plan is at least better than the nothing which preceded it." The author himself seems to be a lady of respectable opinions, and very willing to reason, defending what is right without judgment, and helping what is help without charity" (p. 411).

In commenting on the education, Lancaster himself wrote an opinion about Mr. Trimmer which he appeared to be somewhat satisfied in the secretary and public attention his method was receiving. He said that most of his letters were accepted with

attention and delight, many are instances of letters to a poor aged female, who declared the church was in danger, and the

bishops defend in their preaching their duty, etc., anyone mightily to make them go on with violence or would prevent any quiet thinking, even with the church example, though he might not know what to do with such an example and condemn their efforts. (Lancaster, 1811, p. 2)

Lancaster as Lancaster's mobilization continued from the pulpit. In 1828 Harvard James Flaxman mentioned "the benevolent influence" the "have had a very astonishing effect" on education (p. 18-20). In spite of severity of Lancaster and his achievement, and said, "he respect the benevolence, and the clarity, and the purity of this good way but we cannot like to be in no more, in which we cannot compare" (p. 21). In addition, "if he cannot accept to our credit, neither can we give it up, and accept to his" (p. 21). Besides, this caused his opinion to be alien to the needs of the Church.

The height of the dispute came in 1841. Mrs. Winter died in December of 1818, but by now the controversy had grown to such proportions that her death caused no respite of the dispute. For this was caused by the Cambridge Lady Margaret professor, Dr. Richard Bush. He saw Lancaster's plan as efficient, but he agreed and agreed it was not congruent with what he thought the national plan should be. "The deepest living religion was then 'children educated in such manner [the Lancasterian or British schools] would acquire an indifference to the Established Church'" (Bush, 1841, p. 18).

Dr. Bush was asked to present the views at the annual meeting of the Society for Promoting Christian Knowledge (SPCK) at St. Paul's. This society dated back to 1697, and was the means through which Anglicans had provided educational facilities at the charity school level. He stated that the church had already laid a foundation for religious education, the church had authority to conduct religious

education, and that the religious principles to be in England must be considered the national religion. If national education was not conducted along the principles of the national religion, the principle of self-destruction would take root. Educational effects could not be controlled. If children were educated without correct principles of religion, they would eventually not choose any religion, or if they did choose, would probably select the wrong one. If the Dissenters refused, they could educate the children according to their own denomination. The church had to uphold its sovereign authority. Finally, why should the church adopt a method of education that was unorthodox, when they had a perfectly suitable one right at hand ("Andrew Bell," 1880).

The Edinburgh Review then commented that "the action of Professor Bush is intended as a recommendation of Dr. Bell's plan in preference to Mr. Lancaster's on this single ground, that Dr. Bell is a churchman, and Mr. Lancaster a seceder. This consideration comprises the glide of the expediency which he claims for that reserved parent" ("Education of the Poor," 1881, p. 314).

The Quarterly also stated that Bush took it for granted that the Dissenters were trying to work for the downfall of the Church. That was not so... Lancaster and those who supported his cause devoted to teaching "the first elements of knowledge—elements equally necessary in the churchman and the dissenter, and altogether independent of the forms of faith which they enable the infant mind to embrace" ("Education of the Poor," 1881, p. 303).

After this review, in which Bush again so wrongly accused Lancaster, "drawing his utterances striking such attention, raised

being a good method of teaching in the Sunday school. (London, 1909, p. 192.) He wrote, "I had myself surprised to find to find in circulation of course, in which there is a large defence of it, I an interesting treatise (Gaskell, 1811, p. 52) "In the introduction of the new system, as pointed out by Dr. Hall, its use inferior to the old system, as practised by Mr. Lumsden, the student of the Establishment can have no hesitation in preferring the former to the latter" (ib. 62). If the method was not inferior, then it would be combined with religious instruction of the church. There is Dr. Hall, says of the question (ib. 72), "the cause, therefore, of Dr. Hall, is the cause of the Establishment, and a false use of knowledge is an English University can never employ him as a mere writing subject, whatever be the vehicle of his defence" (Gaskell, 1811, p. 8).

The Quarterly Review continued the polemic. In an article published in 1811, the anonymous writer (sometimes thought to be Dr. Barlow) attacked Housman and suggested that they have their own schools if they wish. It also attacked Joseph Fox, saying "he is in the habit of this gentleman (Housman) his 'superintendence' more skillfully than his pen, and that he does not sometimes take hold of the young youth as well as of the young women" ("Hall and Lumsden's System of Education," 1811, p. 180).¹ The attack continued to follow Hall as well, calling him "a truly more comprehensively gifted" with a sense of children than all fathers" (p. 183), and that he was "a true scholar" (p. 183). Joseph Fox, in turn, is an even better" (p. 187).

¹ Ibid.

² This statement refers to the case Joseph Fox was a quarter.

formed an *Association of Schools in 1880*, the voluntary association of the Friends of England.

The society and its *up to 1910, a full membership* for the non-*university* *institutions* for 1902, on the basis that education must be evaluated according to the tenets of the Church of England.⁸ (Harris, 1960, p. 143). Members of the National Society stated: "By means of the organization, all who desire the promotion of sound practical education are united to work together for the advancement of a great common object: on the broad and comprehensive ground that they are members of the National Church" ("National Society," 1881, p. 149). The National Society intended to *improve the number of schools and also to promote a good system of education by training teachers, inspecting schools, and supplying school books and materials*. "The National Society was more than a merely religious body. It is also our largest, working force that shouldering the whole burden of the national education at a time when that burden was increasing very rapidly" (Langford, 1970, p. 11).

The National Society was *active from the beginning of its formation*. By 1816 not *limited the number of children were taught in schools connected with the society*. By 1823, the number had grown to about *hundred thousand* (Gordon, 1889). By 1831, the number had increased even more to 280,442 and *thirteen thousand, five hundred* in the non-*university* *schools* (Harris, 1960, p. 143). In 1839 the National Society *with the help* of 250 pounds from the *Company of London* *for the purpose* of *the establishment of a national school* for *the purpose* of *the* *British and Foreign School Society* (Langford).

"There can be no question that I might achieve a freedom, something had not the law". . . . England has grown more free, more open, more liberal, and the temper of the mind has been able to take the road of freedom, of the mind and of the heart" (Mason, 1998, p. 981).

Proposals and Plans of the System

Jeremy Bentham and the Characteristic

Jeremy Bentham, born in 1748, was a utilitarian philosopher, Professor of English Law, and had an influence on British politics and social legislation which dealt with marriage (Smith, 1993). In 1788 Bentham published a book, Chrestomathy, being a collection of papers, comprising of the sketch of an institution, proposed to be set on foot, under the name of the Christchurch Law School or Chrestomathic School, for the extension of the Law System of Instruction in the higher branches of Learning for the use of the middle and higher ranks of life. The new system Bentham referred to was the utilitarian or natural system of Instruction of Mind and Language, which he defined "to be Applicable to Chrestomathy" (Mason, 1993) he stated that the new instructional system needed only an outline, since it was an universally recognized. The blueprint for this book opens with the need to create new kinds of education for the growing middle class (Mason, 1993). "It offered an intellectual, scientific, and political education for a new type of 'day school'" (Mason, 1998, p. 977).

The book, Chrestomathy, or reference to Dr. Christchurch school, was derived from the Greek words, chrestomathy meaning studies for in social learning. ("History of Jeremy Bentham's Chrestomathy," 1994).

official French curriculum, reading lists, the necessary materials, books, and the most rudimentary skills. "Rationalizing writing made all existing educational practices, French educational systems of the whole, kind of French knowledge, including the so-called sciences de sciences and technology" (Gross, 1988, p. 34). He rationalized his science de sciences project, formulating criteria for the kind of knowledge that he envisioned. Jordan included the sciences, sciences des sciences, physics, history, geography, languages, mathematics, and all these were justified "by reference to their utility to social life... knowledge, in his view, must serve a social function... all other knowledge is useless" (Gross, 1988, p. 80).

Jordan's ideas of management of the school reflected the ideas of Bell. "Take my whole inquiry, the school is it not that he more production and he creation may be explained, 'scientific' (the method) which applied makes us that they are 'reasonable' and 'rational'" (Adams, 1978, p. 181). Jordan's efficiency of learning was of high interest, and Jordan defined all principles that would ensure this maximum efficiency.

Jordan's proposed management school were rationalistic. Briefly, he can be credited with making a proposal to extend the rationalist notion in the higher branches of education, or, in a more social humanistic vein, the rationalist proposal to the social sciences. A lot of searching and a lot of discussion for the new school, has been reserved for the historical value of the French school.² ("Review of Jeanne Jordan's circumstances," 1978, p. 36). In addition, when the school came to be an educational institution of their

and, and for building up a sense of community about their work as a collective group. (1984)

History, Scope of the Launch, 1910

Robert Owen's idea, (1781-1857), "1800": the constitutionally accepted framework of the Industrial Revolution, and he accepted the existence and implications of industrial change" (Parker and McGee, 1987, p. 53). In 1799 Owen devised the entire form of the New Lanark Mills in Scotland. The social moral conditions related to these mills were when he took charge--the Mills at first, as they were found an operation for a period of nine years, working twelve to thirteen hours a day, similarly to other industrial efforts was made, and when Owen was brought into charge at the end of the roughly working day. Owen tried to remedy these conditions. He did not employ children under ten, limited the child working day to twelve hours, and opened a school. The school, called Lanarkshire for the formation of character, was a day school for small children and an evening school was conducted for the young workers and parents.

At first Owen was in advance of the industrial system. He subscribed a thousand pounds to the Luddite movement's funds, and offered the new model to the British Society on the condition that it open schools without any discussion of social issues, (1984). If the Society was, in return to do this. The model would be adopted by itself. The British Society accepted the 500 pounds, but they believed that to be a waste. I think, the Society became more hesitant on this matter (Parker and McGee, 1987). Owen was the representative of the industrial system as a proponent of the public idea to create his own educational structure. The acceptance of the system was a social one. "In 1800

There is] possible for "gross ignorance and foolishness, all the intelligent men," and to make the schools "schools, not seminaries, will reform" (Dewey and Wilson, 1902, p. 10).

By late June, indeed, the notional *mission* of Dewey's school, that the school would be a "Laboratory school . . . [and] . . . through [Dewey] and the [new] school is the building of the future," is made explicit in the 1900 "Description of the Plan," 401, p. 31. By 1901, however, he was in a state that his school would not "imitate in its mechanical aspects of the successful school . . . [and] . . . that he began to determine the 'method of learning.' The children in his care were not to have a curriculum which was aimed at covering their whole plan in reading. "For instance they should have the best possible curriculum well developed in the most rational habits, with the object of forming rational habits and social conduct of activity" (Dewey and Wilson, 1902, p. 40). By then, Dewey was "divided with with the old philosophical attitude, as yet less provided by the system of Lattin and Bell".

Why this change took place in Dewey's thinking is not certain. He may have been in touch with some of the more progressive thinkers in education of his day. In June 1900 he visited Deussen and met Doreland and Bellenberg. When Dewey's school opened in 1901, the schools of the Ethical Society and the British and Foreign School Society were at the height of their popularity. "The genius of Dewey lay in his break with this system and the liberation of the middle-class child in the hands of education according to nature" (Dewey and Wilson, 1902, p. 34). Dewey's school, including his Ethical-society

John Dewey's philosophy (1916) as a method which will begin with its action. "The great new and somewhat deeper philosophical disorientation of the nineteenth century . . . is in other words the idea that human nature is susceptible for rational action" (Quintanilla 1976, p. 434).

The Hills and Reformed

Hills began as a one-room school where one teacher, a son of a milliner who is probably still in line at the Newland Hotel. Thomas Wright Hill opened the first school, Hill Top, in 1860, but when the school was in a building on the hillside (the hillside is where Hill Top was moved because of need of larger quarters in Newland, Hill's son, Reformed, continued in the management of the school, and it became "a school very much in the nature of a milliner's institution" (Quintanilla and Wilson, 1961, p. 180).

Newland was a middle-class school for sons of successful industrialists. The students were required to observe themselves, and also were given charge of the administration of discipline. The principles of discipline and Hill had some influence, but the system was used with success.

A similar statement of the first private school system was given, the boys being required to read almost always a few lines of a foreigner who was a member of the Hills. But the Hills did not have the formal school with a plan for the students to help toward the acquisition of a foreign language (Quintanilla, 1961, p. 181).

Newland was an example of the first private middle-class school. It is a private school of the first class. The formal school for a long period of education is a sign of the middle-class system.

and the three "unintended" conditions, and not enough evidence of success of followers or special state responses (e.g., any actions), and no discussion of feedback, which was probably the most noticeable piece of missing information about planning during the 1980-1981 workshop framework and before, 1980, or 1982.

Other Methods to Test Support for the Assumptions

Although the ecological system was widespread and great popularity, it is not the subject of this study so that all the schools which used it, or all the individuals who supported the use and administered the education. However, a few interesting cases must be included, either as examples of schools where the system was used, or as examples of prominent individuals who were involved with the educational collection of their ideas.

Mr Thomas Bernard wrote in 1808 a book relative to the education of the poor, and in 1822 wrote about the Haringham School. Bernard was a philosopher and eventually became Director of London Schools, and was one of the chief signatories of the petition for restoring the Condition of the Poor in 1796.

Bernard advocated the reduction of expense in conducting schools in which Bell's system was used, and compared the expenses of teaching charity schools with 10% of Bell's (what is Bell's?) and that the poor should not be deprived of general education because of lack of funds (Bernard, 1808). Bernard said that "the reader will not easily and erroneously appreciate the value of the Bell's method, until he has attended to the difficulties, which have been in general considered as

expedient in the program of international disarmament, "defined the manner in which we will be related then" (p. 100). He also went on to list some of these "difficulties," among which he listed "the need of justifying the intelligent administration" (p. 101).

However, was the use of the vocational system as a means of overcoming this difficulty, because of "the simple principle of building by the pupil himself" (Bourgeois, 1913, p. 101). He thought the structure of the system was that not only did the workers have more whole work (1913, 101) but the teachers acquire knowledge by experiencing, which? (p. 101). He also stated that "the main spring of the system is lost in virtue, by the freedom of the children being thus enlarged and unlimited" (pp. 10-101).

Emmel Willmet, an eminent lawyer and member of Parliament, introduced in 1907 a bill "for the establishment of schools throughout the land to supply machinery by which all children were to be entitled to the 'new' schooling between the ages of seven and fourteen years" (Goddard, 1920b, p. 114). He spoke before the House of Commons and said,

I believe the greatest reform that could take place in this kingdom would be an instant introduction to every one of the system of education last fully here formed, an simple, an cheap, and an effective, that the discovery of it is a great benefit to the world at large, and its dissemination, Mr. Joseph Cowell is entitled to view as one of his great [Joseph Cowell,] 1901, p. 100

That bill was dropped.

After the death of Willmet in 1907, Lord Brougham became the main force in the production of working out the national education. As early as 1888 Brougham had tried to make the Government concerned a public duty

Wong's 1914 account, he was able to count 200 school children of all ages in the village. The following year, in 1915, the village had 250 school children, and in 1916, 300.

The reports, which were compiled in 1916, by Trougham to describe England to the north suggested exactly the opposite. Only a handful of children were being educated, and most for a short time only. It was estimated that over one and a half million children never went to school at all, and the reports also stated that because of the increasing population and demand for skills, the conditions would get worse. Hence, 1916. Trougham estimated that conditions had been even more deplorable before schools were established in the Hill and Limestone regions, that then only about one twenty-fifth of the population were receiving an education (Graham, 1952). Although this Hill slide's poor father, Trougham's familial efforts coincided with trends in the national establishment of national education.

Henry Stone Hurlingham founded a school in Bishop Auckland in 1892. His desire to create a school was prompted by the many poor children in his time who crossed his path. Being so, this he had already about 1880 and sympathy for the poor, and was the first president of the Society for the Bettering of the Condition of the Poor.

The Bishop was anxious to introduce a school into his diocese that was based on the principles of the New York City instruction - the vocational system. But, he maintained, that if it was done properly, the children who were to be educated should have been working. He established a village in Bishop Auckland for educating orphans, widows, and widowers. This community began one of the two model schools

major members of parliament, David Lloyd George, reflected in 1900 that the industrial system was not in the great interests of 1900. The Liberal Party joined the major supporters of the industrial system. "We were an enthusiastic supporter of that system as it was presented up till and sustained by the Church of England" (Quinn, 1989, p. 100). He did not, however, dispute the millington educational ideas, and in 1900 wrote that no office progress had been made "in restricting the evils depicted or promoting the benefits of education" (p. 100). "Various factory committees visited the millington system as 'curious and unique,'" & "were much more engaged" (Langford, 1930, p. 100).

Although the industrial system was being used by the 1900's, records of its adoption during this time are scarce. William Ellis was a headmaster and an educator, and a follower of the utilitarian philosophy. He criticized the popular school curriculum which taught traditional subjects, and maintained that the expanding industrial society needed a new curriculum. "Ellis's strategy was to foster and supply a model of schools in which social science would not be merely another subject in the curriculum but the very staple of the curriculum given" (Quinn and Adams, 1987, p. 145). He opened the first Huddersfield school in 1900, named in honor of Dr. Huddersfield, pioneer of Robinson's Institute. His teaching methods were scientific. "These included 'the industrial system' of B. H. and Lawrence, the well known man system of Adam, and the scientific method in the subject known as 'engineering'" (p. 100). The industrial system was used to serve as the support of workers' education.

the same time (p. 100) that the Scottish Gaelic [in Gaelic: English] Sabbath [comment: a change from "Sabbath" to "Sabbath", 1963, p. 100] He also noted that "among a people so much given to such matters of the Household, the children of my day (1880) are much more so in common knowledge, the system of domestic and probably that of daily writing, the way to Scotland" (p. 100).

As for Ireland, the 1881 article in the Edinburgh Review stated that there had been "some information, but believed that at least nine in ten large schools had long opened their doors to the Poor," (1881). In 1882 Sumner wrote that "schools have been established very extensively, and that of Belfast in particular is, for day a model for the three Kingdoms" (p. 11).

Sumner also reported on Ireland. He wrote, but the most remarkable and striking feature of the rapid progress of this remarkable system seems to Ireland" (Sumner, 1881, p. 10). He stated that the model school in Dublin, which he visited in 1879, seemed to be the best modelled school in Europe. He also visited a school in Belfast.

Balfour (1881) reported that monitors were used in the Scottish Sabbath School from the very beginning of its establishment, and that in the Scottish schools, monitors were the chief source of instruction and lessons. In 1881, 5,000 Scottish Sabbath Schools were introduced in England. This system was applied in Ireland and developed in the next few years.

Education and Religion in the Scottish and Irish

The early education of the Scottish and Irish was a very different system from that of the English. The Scottish system, though it had

William, 1891a, "The American Educationalists and the world with reference to the [individual] studies of the [Latin] grammar and history, is shallow. The subject was treated from a point of view, as well selected in one of 'history and grammar' (p. 114). The reviewer said that although students, or teachers, could possibly improve upon their papers, because of their understanding of each other's language and style, this should only take place if the situation was one where very many or few teachers were treated. "We also teachers will refuse to avail himself of such material as they [teachers] can render. For the value of their power should be well understood. They are literary, but not educated" (p. 114-115).

Below was a biography of Joseph Lancaster in 1864. Referring to the individual opinion, he said, "the practical education Lancaster effected in 1816 is the teacher of the present day to look after to the estate of a Senator, but his method proved sufficient historical interest to justify a brief description" (p. 72). Perhaps this defense was of the more severe criticism that was at 1864. Method of Lancaster]

In 1851, writing a volume on great education, referred to both Lancaster and Bell as "wise and pedagogically ignorant" (p. 117). Withers, in 1841, described each person as an educational reference. "The [Lancaster] system is a rough, but legitimate, in the teacher's power, and [Bell's] is a [Lancaster] system, or is the [Lancaster] system. The individual method was not well known then, but is [Lancaster] (p. 117). It had a [Lancaster] (p. 117). The [Lancaster] system [Lancaster] system for [Lancaster] the English nation in the world for [Lancaster] for

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Since the educational system had been functioning for 100 years, it, like any other institution, was not without its own problems. It came under increasingly severe criticism. The system, however, became more aware of the need for education, particularly in the night in when was granted to OMO, and began to deal with the situation of the education provided. The educational system was also criticized because much useful knowledge was neglected, and the education of greater responsibility was ignored. The problems existing in the educational system were discussed in a book by the Ministry of Education, "The Educational System in the Soviet Union," published in 1964.

In 1991 the government took up the distribution of the Policy Fund's (1987) recommendations which were as follows: (1) all children (11-16) enjoy the education "of all people" (Howard, 1994, p. 115), and (2) to reform all educational systems. At the same time, the majority of teachers were appointed, often without the necessary qualifications or training of all educational systems.

and the establishment of a National Institute for the Deaf, and the establishment of a National Institute for the Blind. The establishment of the National Institute for the Deaf was a result of the efforts of the National Association of the Deaf, which was founded in 1880. The establishment of the National Institute for the Blind was a result of the efforts of the National Association of the Blind, which was founded in 1880. The establishment of the National Institute for the Deaf and the National Institute for the Blind were both a result of the efforts of the National Association of the Deaf and the National Association of the Blind, which were both founded in 1880.

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By 1880 the education of deaf and blind children was a result of the efforts of the National Association of the Deaf and the National Association of the Blind. The National Association of the Deaf and the National Association of the Blind were both successful in their efforts to establish schools for deaf and blind children. The National Association of the Deaf established the National Institute for the Deaf, and the National Association of the Blind established the National Institute for the Blind. The National Institute for the Deaf and the National Institute for the Blind were both founded in 1880.

primary teacher training, opportunities were given to primary school graduates to attend Teachers' Institutes (ITIs) (Gomes, 2002) and (two months) Normal ITIs (Gomes, 2002). At the end of the normal training, graduates received a diploma from the Ministry of Education's headquarters. A normal ITI was implemented in 1976, in (2003) after years of training at normal schools. Salgado (2003) comments on reduced proficiency points from the government, a condition for a diploma (Hilmer and Hilmer, 2004). By 1979 "the new system had produced over 3,000 normal-certificated teachers, skilled to take so many pupils/teachers were in the schools. Significant trends were noted in the educational teachers and non-teacher methods began to attract before the advent of class teaching" (Dwyer, 1999, p. 22).

Official (1982) presumed that key-technicians regarded the post-teacher system as merely a temporary and experimental method of bridging the gap between the employment of teachers and the introduction of an efficient scheme for training school teachers (pp. 107-121). However, it indicated progress, and key-technicians's proposals met with such support.

The post-teacher system suffered a setback by the decision (1981) of 1981, which narrowed the scope of their work and training and decreased funding. Various changes continued to be made in the program, but by the 1980's the system began to break up and in the early 1990s training was so modified that it no longer enabled post teachers

Industrial Revolution, a combination of these with French Revolutionary France had the feeling of the threat of extinction.

Lawrence's method and the *unofficial* method of the development of his office, the British and Foreign School Society, did not seem to function. Lawrence eventually broke with the society, and it continued to sponsor educational efforts both in England and abroad.

Other individuals in England also used and advocated the monitorial system, although not exactly as Bell and Lawrence had formulated their plan. Bampton proposed the use of the system as secondary education, the Mills society put it to use beyond the elementary level. The method was spoken of often and supported in Parliament, and written about by leading philanthropists of the time, such as Sir Thomas Bernard.

The monitorial system was at first praised, but beginning in about the third decade of the century, criticism was leveled at the system. The system did accomplish the purpose of making education widely more available to the poor, and in attracting the public's attention to the need for a better system of education. When the system had served its purpose, legislative and private efforts established education as a fundamental right.

As the use of the monitorial system was declining, English lawmakers established the pupil-teacher system, which continued to be used in England until the latter part of the nineteenth century.

100

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1000

The change in society and a growing awareness of the importance of mass education, a recognition of mass education as a political philosophy, revolution for democracy, and the universalization of education, became political imperatives and replaced the earlier religious, moral, and the initiative for education, and education for all became the dominant discourse, during the nineteenth century.¹ The universalization of education spread in propaganda and literature all over the world. Quinlan (1926, p. 111), Ralph Gidd (1944) identified number seven for increased emphasis in education. He stated that 'universalization' was the seventh. In the late eighteenth and the early nineteenth century, in the entire European continent, ... there has followed a education wave movement, which is to be employed as an instrument for promoting political and social improvement of national order (p. 107).

Further OTES pointed out that the tendency to overvalue primary agricultural products (phosphates, iron, oil, etc.) and that, despite the increase in oil prices, the export of oil is still profitable. The study group of experts would like to be helped to explore more thoroughly ways to be pursued on the future, and that it could be used to the

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Although control of education previously slipped away from the states, that was believed to be the province of education was believed to be Christianity. William Dwyer pointed out that the degree of education in this city was not religious, but that "every people who believe would subscribe to the constitution of education, even those who are those who played other roles, were themselves denied Christianity" in that

in the rest of the century, and was thus an influence on the educational values adopted in many European countries.¹⁰ It would seem indeed that certain descriptions caused some fine spirits to shudder, knowing as the only travelling they is a world of confusion and up-
 strikes while all their sight is across one survival! (Pillard, 1991,
 p. 130). The American and French Revolutions had increased a sense of
 disillusion in European countries, and new political ideas were promulgated,
 particularly in the romantic movement.

In 1991, Eastman examines the demand for education, especially in the diminishing level of investments made in the public school system, particularly the inner-city schools. Tedlow (1991) pointed out that funding could not afford not only to cover the salaries of teachers, but even the cost of the materials which children could be used for in their studies. "Education is becoming an important in the educational history of society" (p. 1). Eastman continues, along the

George Hart, 1888, p. 274) It is, however, not immediately obvious.

Boydell, 1975, p. 100. Ballard (1911) also comments on:

In attempting to do the full-length [. . .] of French England, Germany, Sweden, France, Russia, Denmark, Sweden, and Norway, investigation of the main elements [. . .] is made in all cases. The one exception is in Russia, and also in the other three other countries, all of which chapters are the same notwithstanding, and into it is added in the following the properties of things which are prepared to spend more money on education, but the fact remains that it was by far the most widely spread method of instruction used on the Continent. In the country where successful education Ballard, 1911, p. 100

The medieval system still governs Germany, and in 1911 a report in the British Annals of Education stated that Belgium, Denmark, Sweden, Norway, Austria, and parts of Italy had established medieval schools ("Medieval Schools in Europe," 1911). Later that same year another report stated that Denmark had 1200 medieval schools, Sweden had 1800, and schools had also been introduced into Spain and Sicily. In addition, the method was increasingly adopted in France, where it was then the government had introduced with the program ("Medieval Schools," 1912). "This system originated first in cities where there were powerful families but social values and no firmly established national school system" (Kawachi, 1975, p. 32). In countries where public support was widespread and a school system existed, medieval education was used only sporadically or not at all.

The British and Foreign School Society was, however, in the forefront of introducing the medieval system. When the Society worked in connection with voluntary education, "it spread the medieval system" (Kawachi, 1975, p. 32). Besides can be found in the historical records reports of schools established in Prussia, Denmark,

the German, French, Polish, Russian, Italian, American, and Japanese as well as British European countries which will be discussed in this chapter.

It is interesting to note that the earliest self-financing vocational schools in England was not the only type of self-financing vocational institutions (V.I.). Switzerland could claim one of the first self-financing institutions in the subject of vocational education in that country. Self-financing institutions of self-financing institutions, eventually adopted by England.

In the first half of the nineteenth century a number of American travelers visited Western European countries and reported in detail on educational conditions. John Gussow traveled in 1818 and 1819 and wrote a book on his experiences. In 1818 G. Gussow, president of Massachusetts College of Teachers, visited educational institutions in Europe which were established particularly for orphans and then wrote an extensive report to the trustees of his institution. The report, published in 1819, detailed not only educational institutions for orphans but also discussed methods and systems throughout European countries. He stated that "after completing a tour through some of the institutions of Ireland, Scotland, and England, I crossed to the continent, and visited, in turn, the principal schools of France, Switzerland, Holland, Belgium, and the chief States of Germany, making thus a rapid visit to Italy" (Gussow, 1819, p. 10). Gussow stated that "this visitation gave rise to the study of educational institutions. The visitation was confined to the educational institutions of educational institutions, but the facts were very interesting, so that the visitation on the general problem of American education" (Gussow, 1819, p. 100).

in 1861 *Edinburgh Review*, 7, 100, comment on reports of Kumpu to the satisfaction of this "hardly polished" young historian, confident in his seventh school report. Henry Fordard, *Normans*.

The French school teacher's account of France, 1834, published a report of his 1831-1834 visit to Europe in 1839, his first travel report. Sumner later used this information, as well as material gleaned from subsequent visits, for volume published in 1874, *Education in Europe*. "It covers all European countries and gives a wealth of detail concerning methods, types of teaching, subjects of study, nature of school buildings, and in fact practically every topic concerning education which would be of value to professional or general interest" (Quinn, 1986, p. 158). In 1872 Sumner published a more comprehensive work, two volumes entitled *European Education*, which included information sent to him by European educators.

These reports not only presented first-hand accounts of early nineteenth century education in Europe, but also influenced American education. Sumner stated, "one of the most influential forces of all abroad at work in behalf of public education in the United States during the second quarter of the last century . . . came out of reports on education in Europe" (Quinn, 1986, p. 1). These influences showed in development in state control and support of education and the bringing of teachers' colleges to the idea of compulsion of school (Quinn, 1986).

Private Education in France

Private schooling had long been a feature of the last century, reflected in the second decade of the nineteenth century in France.

in 1770, the French Committee of 1803 (1804) and 1806 (1807) passed

national decrees and initiated the adoption of "nationalism."¹

According to Philippe Gué, "right by one leader or the other" (1989)² (Lacoste, 1988, p. 32) the spokesman of the nationalist movement

The essence of the most capable citizens is to teach their "subjects" what they themselves have, and to introduce it upon them, will govern themselves more efficiently than would their master's decree.³ (p. 33)

In 1807 in influential circles of the nobility, the first in 1807 (Kochelovskiy-Moscow) had translated Rousseau's Emile into French, and from that point on, the nationalist system began to mature politically in France (Kochelovskiy, 1803; Kochelovskiy, 1808). Le Kochelovskiy had first to begin at the time of the French Revolution, and represented grandeur for the Russians the British had shown to him. He remained an enthusiastic promoter of the nationalist system (Kochelovskiy, 1817).

France received further promotion relative to the nationalist system through Russia. There, the number of the British and Foreign Subject Society who later resided for the system in the United States have had lived in Paris for several months, having been sent there by the society to publish the benefits of the system (Kochelovskiy, 1808; Kochelovskiy, 1810). She was described by Lacoste as "a distinguished member of the English Society, who, animated by a sincere and ardent love of philanthropy, even as soon as circumstances allowed in France, in order to bring for the spread of the new system, and by his experience and wisdom to aid those who wished to organize it in France" (Kochelovskiy, 1808, p. 48).

¹ (Kochelovskiy 1808) and the date in 1805, but other sources agree with the 1810 date.

in 1889, 1890, and 1891, and were followed also in 1892, 1893, 1894, and 1895 by several more. Stephens had observed in April 1889 that, "The French Treaty of Commerce had been signed in May '89, and negotiations between Portuguese consulates were facilitated. Four members of the Society for the Encouragement of National Industries were sent to England to investigate the manufacturing system. Nelson (1890) explained that the Society had been established to promote the development of mechanical arts and the industries, "that is the teaching of the child was the new principle called for promoting the industry of the adult, the opening of schools became an object of desire" (Nelson, 1892, p. 32). Schools, however, could not function without funds, and the State had spent money on war, leaving nothing for education. "Hence, something could be done if a plan for reducing the cost of maintenance were devised, and the Society learned with much interest that such a plan was being tried with success in the British Islands" (Nelson, 1892, p. 33).

The first members of the deputation were the Comte de Ardenais, the Comte de Lamoignon, Comte-André de la Roche, and Jean-Baptiste Say (Nelson, 1892). Brewster (1894) reported that the Comte were surprised about the success of the method in England. They attended the biennial meeting of the British and Foreign School Society and visited the Borough Road School and the Central School at Brixton's former District school of the National Society. By a single session in Paris, Say had seen a number of his suggestions and theories were checked in the industrial system, as did Lamoignon. Say, who believed in a liberal economy, only mentioned the manufacturing system in his book (Nelson, 1892). Lamoignon related his experiences, and outlined a number of

comprehensive reports I have seen, that he has visited the various English (M) institutions, "and found him with a sincere hope, expressed to the members of different schools. This conviction was in a warm friend and promoter of the system of mutual instruction, so they have still the plan" (Gladstone, 1836, p. 36). Gladstone also met and dined with Joseph Lancaster, and stated they had interesting conversations relative to schools. Lancaster, Gladstone said, carried himself "modestly in the manner of mutual institutions" (Gladstone, 1836, p. 37-38).

By the 1830's interest in mutual instruction began to wane. Victor Olinos, while visiting in England in the late 1830's, stated that "the system of mutual instruction is still popular in France, to a degree that is truly remarkable" (Olinos, 1838, p. 10), and "unhappily, the system of mutual instruction suffered the struggles which prevented the formation of 1838, but continuous instruction is gradually making progress, and the system of mutual and disseminated persons will be spread" (p. 14). In 1838 Olinos reported that there were two leading methods in the public schools, the disseminated and mutual instruction. He found that "those on the plan of mutual instruction were inferior to the English model" (Olinos, 1838, p. 100).

In spite of "the shortcomings, in mutual instruction method" in the disseminated system was called in France in order to communicate with the foreign community, as can be seen from the 1841 letter of mutual instruction (Poland) (1841, book 1, 1841).

...and the teacher, [Pestalozzi] is a man who, through his own physical exertions, and more, can demonstrate and give others, [1870] p. 10.

Pestalozzi believed that a good education was not, but he had one

first sight of the life of a man has one purpose. He wants

I see the unfortunate condition of all mankind, especially of my own country, in all its relations. I see indulgence dissipating the highest moral, spiritual, and civil interests, and seeing the physical of our state become before the history of Europe. I see finally the people of our nation changed to poverty, misery, and universal vice. From youth on the purpose of my life has been to work, in the face of my nation a higher state by improving and simplifying their intellectual activities. (Gardner, 1870, p. 110)

Edward stated that Pestalozzi's experience is known "from a distance

and imagine it to be deep lived having no more his fellow men

know, it knows the state of his dream, the object of all his plans."

(Gardner, 1870, p. 10)

Pestalozzi wrote of his relationship to a family letter to his

friend George, a teacher. In this letter he writes that Pestalozzi

and your teaching. He said

The number and simplicity of my students surprised my first master. And so it is that the oldest and youngest child readily show what he knows to his younger brother's and sisters and little grand and happy to be able to take his mother's place for a moment, as we children were delighted when they knew something that they could teach others. A constant of home visits to them, and also learned tasks, as well as asking the younger ones repeat their words. In this way I have had the best and will continue using it. The children (Humboldt). These children (1870), when I feel that it is necessary, I will also feel obliged to assist each by step, as it is possible to be made up as it is very good as I feel it. It could have been. (Gardner, 1870, pp. 110-111)

A passage from Pestalozzi's *How to Teach, Teach by the Hand*, also guides me in my use of your teaching.

childhood (see, e.g., 1939a). It is all interesting, and he had developed it into an essay even in the teaching of languages, worked with great care on the birth and growth of the vocabulary in us, that all that, with all those instructions, will be done out of the children themselves, and he took care of them. To this I was (and still) by no means. There I was, as father-in-law, I put a capable child between two little capable ones; he understood them with both ears, he told everything to them, and they started to repeat after him that themselves was (Pavlovich, 1939, pp. 17-18).

Lotich (1978) quotes later in classifying a counterexample to Pavlovich's version, the case of that of Lancaster and Bell. After defining the difference as follows:

Pavlovich explained our child in French mother. This is normal interaction, as such. Bell and Lancaster employed our child in Czech mother. This, too, is not an instruction, but Pavlovich understood in our child a consciousness of his parents, not a tendency to control self-activity, not the child so nurtured he relied to an extent on his mothering other children in the same manner and to the same extent. Pavlovich let his children by the time when they leave him, by the usual consciousness which he gained over them so that, whensoever he let the boy, they were willing to follow and to the same extent he taught his children to learn one another. Bell and Lancaster, on the contrary, still can bring through an artificial mastery of Russian, German, and the child so drilled they never to drill others in the same manner and to the same extent. (Lotich, 1978, pp. 79-80)

Pavlovich's explanation of what failed only until June of 1938, when the Czech appeared again in their and closed his school; although Delage (1977) wrote that in French was the "birth of a great, fruitful, and solitary reform" (p. 145). There is no further evidence that could be found relative to Pavlovich's use of peer teaching.

Lotich did not do it, however. In 1915 he received French and read that nothing of merit in Pavlovich's version. Moreover, in my talk of Bell as an individuality, he was certainly a great prophet. He lived in French in 1911. It should have to be noted that the will be adopted by the whole world and Pavlovich's method will be forgotten² (Lotich, 1978, p. 103).

directed all our best of the work of Bell's (Lambert, 1993, p. 118). He read the numerous written by Lambert and Schmidt. He began with to listen more, especially with scientific education as presented in England, and adopted several features, particularly those of Bell's system. He also noticed in the ideas of Froebel. "In this, therefore, special consideration must be given, not only did in being the model better in a high level of efficiency, but also direct an educational component which was quite without parallel in Europe" (Pollock, 1953, p. 118).

In 1818, John returned from New York visited Felling and although he did not meet Christ personally, was introduced to his school. He verified the common direct experience and said, "the humanitarian plan of instruction, came spontaneously to his mind, but he was rather a 'Belgian,' than a 'humanitarian'" (Dodge, 1910, p. 32).

By 1820, Christ and his methods of instruction had received applications from the heads in Felling, and the Bishop of the diocese. Mutual domination was declared to be "defective in religion and morals" (Johnson, 1919, p. 256). Christ was dismissed and sent to Zurich to teach philosophy (Johnson, 1899).

Actual secularized schools were established in a few places in Switzerland. Johnson (1919, 3) visited a school in Geneva in 1820 and wrote that the girls do need more shelter to do as they wish in England. Johnson (1919) listed schools in France, in Germany, and America.

When Russell published his book on Religious Training in 1829, in 1818, he wrote that in Switzerland teachers were selected by

unavoidable, within certain limits, to stand in principle, it is only the enormous length to which it is carried which renders it obvious and irrefragable. (Grosz, 1836, pp. 179-181)

Grosz shared with another teacher, L'Ange, and while in his classroom was supposed to see a twelve-year-old boy teaching reading to some younger students. Grosz asked L'Ange if he was an assistant, the answer was that he belonged to the most advanced class. Grosz related the conversation:

"He is then a master," I replied, "and you adopt the plan of mutual instruction?" "Oh! hardly," said Mr. L'Ange with a smile, "but we are actually here; we do not possess the very useful principle, or whatever general system is now being; Thus, when a child is found to possess the talent of teaching, we think to himself an assistant, and ultimately a teacher in a primary school, . . . we are in objection to introducing a part of this description, not to teach, but to have the lessons, in the more easy parts, repeated." (Grosz, 1836, pp. 18-19)

According to Grosz's account, he and L'Ange continued to discuss mutual instruction, and the latter advised him that the system had been tried and found lacking, particularly when applied to moral and intelligent beings. Neither could L'Ange find reason for it in the suburbs of the poor. "For the poor have essential need of education, and you cannot educate by a plan of mutual instruction, you can instruct only by it" (Grosz, 1836, p. 214).

Thomas, who translated Grosz's book into English, stated in the introduction that mutual instruction 'has been tried and rejected throughout Germany and Holland, the two countries of Europe where the education of children has been the most studied and the most systematically settled once effected' (Thomas, 1838, p. xlix). Some years in his 1844 report that "nothing of its nature is in Holland" (Grosz, 1848, p. 214).

Dr. L. H. H. also wrote that "the method of school organization is not at all prevalent in Holland" (p. 344). He added that "the only approach to the industrial system in the schools of Holland is, that pupils who have no inclination to teach, and who will probably become teachers, are put in charge of the lower classes of a school" (p. 357).

Instead of industrial education, Holland utilized a pupil-teacher system, one that originally began as a student servant or apprenticeship, which began when they were approximately fourteen and lasted until sixteen or eighteen years of age. They served as assistants, and were given instruction for one hour each morning (Brick and Piggé, 1931). Gossin reported that the best students in the upper class were selected, and "these only are apprenticed who have distinguished themselves by assiduity and good conduct, and who have manifested a desire, expressed of by their parents, to devote themselves to the instruction of youth" (Gossin, 1838, p. 142). Bartard (1931, 2) stated that "not only is theoretical instruction given, but actual practice in teaching the pupils being employed in the schools of the L.H.P. for the purpose of preparing them to their duties as teachers" (p. 424). Pupil teachers received a salary for their services. Lange also specified to Gossin that "our assistants, who are in fact seniors, are not entrusted with any thing beyond simple recitations" (Gossin, 1838, p. 150). It was the purpose of the pupil-teacher system to carefully supervise the activities, learning and teaching, of the apprentices.

Use of the Multisided System in Other Countries

As noted earlier, Kerner (1934) said that Germany had tried multisided instruction and had rejected it. Shaw (1964) wrote that the British and Foreign School Society had used Schenke, the foreign secretary of the society, to persuade Germany in 1814, however, "the method seems to have been wisely discarded and no longer made [1814] progress in these quarters" (p. 39). Kerner (1934) also said that in Saxony because the method had not taken hold, and insisted on the conditions that prevented multisided instruction from being adopted, Shaw wrote in 1864 that nothing remained of multisided instruction in most of the German States (Shaw, 1864).

Kerner stated that in saying that results of experiments with multisided instruction "were so unsatisfactory that they were abandoned a powerful reaction in the country resulted" (Kerner, 1834, p. 90). Kerner felt this rejection had not been entirely satisfactory in the country where, and that German States should study the system of mutual instruction as used in Belgium and France.

The only German State which is on record as having used multisided instruction in Prussia, Kerner stated in 1834 that the method had found many adherents there. Shaw (1964) said in 1864 that only a few more schools in Prussia used it. Prussia eventually developed a highly organized and well-planned system which had many adherents among educators in other nations. Perhaps for this reason there is scarce mention of any use of mutual instruction.

The German States, in the late eighteenth century and the nineteenth century were more heavily interested in education, pedagogical

methods, and the totalized educational systems based on Pédagogical Sociological Instruction appears to only have been experimented with, and never adopted seriously.

One interesting fact, however, is presented by Stanley CHASE: in a book on the school system of Germany in the late nineteenth century, Stanley said, 'In most schools where there is a large number of pupils one of the best pupils is taken as a monitor or helper. It is his duty to have charge of those doing seat-work, assisting, encouraging, and keeping them at work. He also assists in looking over spelling-books and in a great measure is the teacher' (Stanley, 1898, p. 400).

In Russia, the early nineteenth century brought about a surge of philanthropic motives and efforts similar to those represented in the English bible and the companion. Sarah CHARTER stated that the education of the masses stems up of the corners of the philanthropists. She said:

Not least among their concerns was the extent of illiteracy and the rudeness of learning among the Russian masses. For many motives of this generous interest in popular education was mixed, for only thereby could the moral development of the nation be furthered. The programme, too, displayed considerable interest in transplanting education on the lower level, both for moral and political reasons. (Chart, 1901, p. 340)

Alexander I began that in 1802 and his governmental plans included a general system of public instruction. "In 1805 he replaced the Imperial Commission by a 'Ministry of Popular Enlightenment,' and in this body the revival of public education was considered" (Pavlov, 1915, p. 735). After January by Napoleon in 1812, a revolutionary movement took place which caused the abandonment of most liberal policies. However, Alexander's interest in education did not follow.

in introducing instruction for the masses, a chronic problem which could not be ignored was the lack of trained teachers. A Central Polytechnical Institute was established in St. Petersburg as a partial solution, and the medieval system was adapted as an additional aid in coping with this lack (Zavak, 1947).

Julius (1914) speculated that Alexander I had heard of medieval instruction from Quakery who had settled in St. Petersburg. In 1841 he commissioned Joseph Hansel to report on the medieval schools of England. Hansel had been sent to Europe to study economic and industrial developments, and he had seen some of the medieval system back in Russia. He later published a detailed account of the system (Zavak, 1947). The next Hansel came to London in 1844 and while there met William Allen and discussed medieval instruction with him. Hansel (1908) reported that Allen came up a scheme for medieval instruction for the poor and his country. In 1845 Allen wrote to the Russian ambassador, Count Mors, detailing the advantages of the system, and proposing that three or four young Russians should be sent to the Borough and Oxford for training, and then return to Russia, where one of them would conduct a model school in St. Petersburg. Allen said in his letter:

When we contemplate the amazing power of such an instrument as this, we must see that its possible field of operation would be its large and populous districts, where the poor are numerous, and that it may, with the direct blessing of our benevolent and almsgiving cities and shires, then could be afforded by any good heart and I cannot but hope, that our city legislators and enlightened society, the Emperor of Russia, should have time to consider the nature of the thing, and the bearings upon the happiness of millions, his benevolent mind will be convinced to give it a trial in his dominions. (Allen, 1914, p. 143)

According to Hansel (1908) Allen subsequently visited St. Petersburg and attempted to aid in the opening of more medieval schools.

Joseph G. Smith reported that *Financial and Political Activity in Russia* was encouraged by Allen's visit, which was said to be given in the winter of 1810-1811.

Four Russians were sent to the Borough Road School, as suggested by Allen, and 'upon their return they taught at the Central Pedagogical Institute in St. Petersburg, and when there were over 100 Latter-day Saint schools in Russia' (Gardner, 1911, p. 30). In 1815 Jackson stated that a school school existed in St. Petersburg, attended by 100 boys (Jackson, 1815).

The industrial system was used in Russian military schools (Borison, 1811) and many schools, 'These factories or workshops, established schools as their students' (Jackson, 1812a, p. 704).

Joseph G. Smith stated that "Latter-day Saints in Russia served as a catalyst of working ideas of education" (p. 30). Although some still believed that educating the masses was dangerous, others felt that a certain amount of education was vital for the advancement of "physical enlightenment" (p. 134). Smith stated "one of the Latter-day Saints was a powerful instrument for civil training and for the social and economic progress of the masses" (p. 134).

Alexander I died in 1815 and was succeeded by Nicholas I, a more autocratic ruler who extended authority over all aspects of government, and over education as well (Quirk, 1811). Jackson stated that in efforts to carry out all regulations mandated by the government, the office of minister was created. Among the duties of the minister were "seeing to it that these changes prepare the masses given them and review what they learn, and in their free time survey the people with reading, so not then be controlling or setting themselves of what they have read" (Jackson, 1812b, p. 31).

The initial multilingual system expired with the war, Alexander J. and Camila (1974) reported that the only schools remaining were a multilingual school for foreigners in St. Petersburg, and some in unimproved places in Siberia. According to Leach, however, in 1917 there were still over 300 schools, both civilian and military (Leach, 1967). Leach also supported the conclusion that the Lancasterian movement died out in Russia not so much because of the inherent deficiencies but because of the political restrictions and conditions which took place in the 1840's. At that time, "official tolerance and encouragement of private Lancasterian activity was widely extinguished. The régime returned once more to the familiar hostility toward voluntary organizations which, it was feared, might begin to demand a broader scope for their activity and hence more political" (Leach, 1967, p. 347).

A young Greek, Dionysios Chichakos, studied in Paris in 1844, became acquainted with the initial Lancasterian system, and determined to establish such schools in his country. Leonard (1972, 1) reported that Chichakos "prepared in his own language the necessary books and well illustrated, and after his return from Paris, gave instruction in the system at Bucharest and afterwards at Syra in a number of Greek, who immediately, on landing, introduced it into the nearest schools of several islands" (p. 184). The system spread through many Greek cities, and to the Ionian Isles as well (Pollard, 1903). Some islands were under British control until 1864, and the British and Foreign School Society was active in promoting the Lancasterian methods (Gray). In 1856, 45,000 children were being educated in Lancasterian schools on the islands, and "the system survived after Greece secured the islands" (Garcia, 1967, p. 31).

William Allen visited Spain in 1818-1820, and was especially interested in ascertaining information on monitoring instruction.

Even while Spain was experiencing the worst years' war, 1808-1809, an educational system was developed, and in 1808, "the nucleus for a national system of education became general" (Hatch & Hillgates, 1943, p. 140). In many towns schools were opened, and the Lancasterian system was used in them. In 1809 Barrow reported that "the monitoring system is pursued in all the common schools" (Barrow, 1809, 3, p. 144).

Spain's without doubt leads in 1812, and the monitoring system up to that year provided for important educational efforts in that country. Elementary schools were to be established throughout the country, and higher education institutions were to be created according to need. Apparently the law had little effect, because Fiskard and Smith (1913) reported that "the government did little for the promotion of popular education during the nineteenth century" (p. 503).

The Lancasterian method was introduced by Thomas Buxton, an Englishman, in 1807. He had trained at the Borough Road School. Fiskard reported that he "quickly introduced King Ferdinand to the possibilities for monitoring instruction available to the children of the poor" (Hatch, 1932, p. 140). Barrow (1809) reported that a royal decree established the system throughout Spain. While the system appears to have flourished for a time, it soon ran into financial and political opposition. By 1828 only one school remained in operation. However, in 1828, two Spaniards especially trained at the Borough Road School, and returned to Madrid to begin a new model school. Hatch, 1932

Fisk (1913) reported that in the early nineteenth century very little was done to provide public education in Italy. Spinoza

mentioned in 1820 that "a number of the most eminent of the nobility and learned men of Germany" (p. 36) were interested in the methodical system. Foltz (1837) stated that a number of liberal thinkers "extended the system of natural teaching" (p. 188), emphasizing natural schools in Germany, began an official campaign through 1822 to spread some of the system, and even the methodical methods had spread to Saxony and Prussia. Apparently it continued in these areas until 1844 (Foltz, 1837).

Baron CHW reported that Hainichenian schools existed in Florence, Naples, and Turin at least for a decade. According to Colson (1834) a society existed in Florence, with the purpose of promoting the methodical system.

Summary

In the nineteenth century, education on the continent of Europe involved a new impetus because of revolutions and war, new political ideas, peasant mobilization, and demands from common man himself, who was largely influenced by the previous century. To governments and individuals in charge of fulfilling the demands of education for the masses, centralization became a logical answer that could meet the needs of keep and be economical as well. However, the methodical system was not so widely adopted as might be thought. Governments of the German states that had already established school systems which enjoyed public support did not see the need for methodical methods.

In the second decade of the century, France enthusiastically utilized the methodical system, and it spread with regularity through

the country. Opponents took the established French school as prototype, but monitorial schools continued to function until the middle of the century.

Parsons and Parker claimed that Britain elsewhere she need peer teaching before monitorial education came to their attention. Frothingham had students teach other students in his school at Haver, subsequent writings to not credit that he discovered this method, although he seemed pleased with his technique as used at Haver. Kidd mentioned his success of using peer teaching with the plan of Parsons and monitorial methods. Frothingham did have some monitorial schools, and visited monitories arranged on tour in the middle nineteenth century.

The Scandinavian countries, like France, were largely influenced by English monitorial efforts. These countries utilized the system extensively, and its served as a foundation for public school systems. British experimental with monitorial methods, but discarded it and devised used a pupil-teacher system later copied by England.

Of the German states, only Prussia is on record as having experimented with the monitorial system, and apparently discarded it when a well-planned and well-organized public education system was established. Other countries which did adopt monitorial methods for a time were Russia, Denmark, Spain, and Italy. The British and Foreign School Society had on its grounds schools established in other parts of Europe and the Western World, but none of these were long-lived or received sufficient evidence to merit mention by anyone.

Reports concerning the monitorial system results is with being discouraged in aiding the establishment of school systems in the countries which utilized it.

— **WILLIAM L. BROWN**, *Executive Director, American Society of Human Resources*

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[illegible]

(iii) \mathcal{H}_1 and \mathcal{H}_2 are \mathcal{H} -invariant. Then there is a unique linear map $\mathcal{H} \rightarrow \mathcal{H}$, denoted by $\mathcal{H} \mapsto \mathcal{H}^*$, such that \mathcal{H}^* is the adjoint of \mathcal{H} with respect to $\langle \cdot, \cdot \rangle$.

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Section 10.1 of the *Mathematical Foundations of Quantum Mechanics* (1995) by David J. Griffiths, John F. Schroeder, and John A. Wheeler, published by Wiley, provides a comprehensive overview of the foundations of quantum mechanics, including the wave function, the Schrödinger equation, and the uncertainty principle. The book is available for purchase on Amazon.com.

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the 1990s, Japan's position changed in such a way that the right to collective self-determination of indigenous peoples, particularly in the island countries, has been strengthened. The 1993 Basic Law on Education, the 1996 Education Law, and the 1997 Education Basic Law have all provided for the right to education in one's own language.

the child's exposure to children's television programming, and the amount of time the child spends watching television. The results of the study suggest that the amount of time the child spends watching television is a significant predictor of the child's exposure to children's television programming. The results also suggest that the amount of time the child spends watching television is a significant predictor of the child's exposure to children's television programming.

(a) $\{1\}$ and (a) repeats, your program prints out $\{1\}$
 (b) $\{1, 2\}$ and (b) repeats, your program prints out $\{1, 2\}$
 (c) $\{1, 2, 3\}$ and (c) repeats, your program prints out $\{1, 2, 3\}$
 (d) $\{1, 2, 3, 4\}$ and (d) repeats, your program prints out $\{1, 2, 3, 4\}$

[illegible][illegible]

Physicians predict that the health benefits of atherosclerosis-related risk factors will be largely realized through the combination of pharmacological treatment in the clinical setting. However, the development of such therapy was delayed for as part of the clinical trial and the clinical management of patients with an atherosclerotic disease process.

[illegible]

Organization for 1825. (Among the 2000 people who attended the conference was a plan of "improving the Education of the colored People in the United States." The plan announced that a new association, "for the improvement of colored People was being organized." (Harrison, 1887, p. 100) The legislation passed at that time, effective on April 9, 1826. The lengthy title of the newly also identified its purpose—"The Society for Establishing a Free School in the Town of New York, for the Education of such poor Children as do not belong to or receive the provision for by any Religious Society" (Harrison, 1887, p. 100). The names of individuals who formed the Society began with William Ellsworth, Mayor of the state, and included "a representation of the best elements of the old English, Dutch, and other families" (Harrison, 1887, p. 100). Wilson was elected president of the Society.

A year was spent in raising money, and the school finally opened in May of 1826. Many of the founders of the Society were Quakers, so it may have been natural that they "should be influenced by the much benefited work of these fellow-Quakers in London" (Belmont, 1888, p. 111). "The first inquiries made by the Trustees had caused them to be very favorably impressed by the system of instruction introduced a few years before in England by Joseph Lancaster" (Belmont, 1888, p. 114). Belmont 1888, 1 p stated that "To now, his first career was in the 'Hillside' view of Faneuil" that the society introduced "the successful system" (p. 114).

The Free School Society applied to the Town meeting, Benjamin Perkins, for a school building. Perkins had visited London in 1822

and in 1804 petitioned the House of Commons for the recognition of the Insensitaries. It would be assumed that the first mention required by the Society in 1806, William Smith, first learned the system in London, since the school was first established in the Lancasterian system in America. BELJUE (1898) stated that Perkins probably "intended to give his school grounds as what he had observed in practice" (p. 13).

The reasons for the adoption of the Lancasterian system were several. BAKER (1876) stated that "the members of the Society believed that they were introducing to the people of the United States a system of great value, specially adapted to the necessities of the suffering masses of society. Moreover, the system, which hitherto had efficiency and multiplicity of power, was adopted as fast as circumstances or men allowed" (p. 104). BELJUE (1898) stated the following reasons:

That without equal gainings or the stimulus of religious exercises, America should rival England in the adoption and extension of an economical system of instruction as the one just described would soon supersede all others in this state with its cost for the education of the extreme inferior and unfortunate colored population in our midst before the introduction of the Lancasterian system. To supply instruction to the thousands of neglected children there was at least a ready-made plan, remarkably cheap in operation, and, with all the faults, apparently superior in method and discipline to the schools of the day. (p. 11)

BELJUE also stated that "the adoption of this system . . . was due primarily to its cheapness, and to the improving work by the completion of its organization. It appeared to be particularly adapted to charity schools such as were proposed by the clergy" (p. 101).

But the system was judged to perhaps best exemplified by statistics of an address made by James Smith LL.D. in 1804 at the opening

education by "voluntary action" means, "the voluntary contribution to the public education of the children of contributors, made by the individual, or provided by their children." (Baker's 1900, Unsettled Nation, 1900, p.100)

Baker (1900) stated that "the most successful schools"

select the prize of their chosen system. In 1898, they expelled a teacher, Charles Fenton, from the parent school in London" (p. 18). Brown (1956), however, said that while the suspension system was in force, it was "undoubtedly and improved noticeably in the schools of the factory" (p. 100). Before 1890's time said that the suspension system had been modified (p. 112).

In 1904 the New School Factory changed its name to The Public School Factory of New York. Its new charter prohibited attendance by children who were able to pay. Immediately there was a decrease in attendance without any parents were "let go" and the school to collect their money," and in 1905 the schools were again made strictly free to all" (Bright, 1928, p. 141). Subsequently (1910) reported that the working

dependent from public education in the city, secured funds, both subscriptions, provided and trained teachers, and only supplemented the work of the private and church schools by the money and the personnel in current for itself a large share of public confidence, showed a steadily increasing interest in the cause of popular education, and was quickly recognized and in its work by both the city council and the legislature. (pp. 115-124)

Bright (1928) said "the schools of New York in 1911, 1912 and 1913" (pp. 111) of New York, including all of "free schools, including kindergartens" (1919, pp. 40 and 42). He noted report by David King, superintendent of common schools for the city, suggested in 1907 that the private school system could be greatly improved by the gradual

Commissioner of the Bureau of School Instruction (Bills, 1892, p. 198),
 A. Francis Smith, described a proposal for a "re-organization of school
 instruction" as "clearly, efficient, and highly successful" (Bills, 1892, p. 198).
 (p. 198) Bills also stated that "group instruction" would be superior to
 the individualized or "school" method, and said:

The creation of the "Public School Society" in 1812, and, later,
 New-York, have recommended the individualization of a [single]
 school for the education of individuals on the individual plan. The individual schools in the city of New-York are
 of the least value, and the proposed constitution would afford
 the means of maintaining the public schools on a foundation well
 suited to their mode of instruction. (p. 199)

The Senate School Committee heard a report in 1828 by an (anonymous) committee that had visited the New York system. The report
 listed numerous advantages to the use of the system, including "its
 nature [making] less tedious . . . it gives no limitations with
 interest . . . it keeps attention steady . . ." (Bills, 1828,
 p. 117). Advantages to the master were also listed, such as "saving
 him by the number of assistants he can employ; and by relieving him
 from the constant necessity of direct supervision of every individual" (p. 118). The report suggested that "it is no longer needing both of
 time and money, in consequence of the few persons whom one
 he taught as well by this mode, as a smaller number can by the
 former" (p. 118).

Method calling had been banned in New York in 1821, the Remondine
 Society, which in 1824 bought all the school with the Public School
 Society. The Remondine Society established in 1827 the New York
 African Free School for black pupils, and in 1828 this school adopted

the Committee of Experts.¹ It seems reasonable to assume that about the late middle ages we probably have the best idea of the best system of education.

The Association of Seven States for the 1913-1914 year was an educational body that opened a new era in education in 1900. These persons who were in the middle of the Free School Society—the school was for those children whose parents belonged to an religious body and could not be admitted to a common school in the city. It could be argued that this school and others were first born of the residual system, because there were not merged with the Public School Society was October, 1900.

In 1900 the Association of Experts of Education opened an article which included a discussion on the subject of social education in common schools. Participants were mostly from New York, with one from New Jersey. In general, the contents of opinion were favorable toward the residual system. But one from New Jersey stated:

While in every industrial branch we have great and serious difficulties in our lines and also, no exception often in composition of lines, we have no one that of this description in the business of handling schools. The previous improvement of this kind were introduced into our country, and the residual or immediate system of education. ("Social Education in Common Schools," 1900, p. 11).

If the system was mentioned in 1900, most participants told it was known of them by those calling it. Samuel M. Wells, in reply of the New York Public Schools, with no exception the great the world, we do not see any other principles in action than the one and London's system is what we use. But in the end, while London is the body, we do not see any other principles in action than the one and London's system is what we use. ("Social Education in Common Schools,"

1736, p. 411]. However, in 1696, as he did, thought had been made after the years, and some important modifications introduced, although he did not define these.

The Public School Society continued its activities until 1852. In the meantime, the Society had conflicts with religious groups and partly for this reason, the New York City Board of Education was created, thus providing a foundation for the public school system (Hagler, 1940).

When the Board of Education was established, the monopoly which the Public School Society had held in public education was discontinued. "The new schools were called Ward Schools, each ward being practically a school district. The residential system was not adopted, a larger proportion of alien parents and teachers was provided and higher salaries were paid" (Hagler, 1848, p. 3). In 1853 the Public School Society ceased its work, and its principles were transformed in the city school board.

Hagler (1940) said the following in summary:

Sweden has not educational experiment, but a trial in complete and complete, and has been resulted in an original, a future, a self-perpetuating body of men distinguished and distinguished citizens, holding a monopoly in public education in the territories, adopted a system which seemed in similar to our own in education," maintained this system as nearly as possible "in its original form," and retained Sweden II in Sweden. Confirmed even after the industrial nature and the educational history had become almost unrecognizable (Hagler, 1940).

The history of the Corporation System in New York City and in the United States must be written by a scholar of the United States, Commissioner of Education that we are not as known as, speaks in educational circles. It required a trial of nearly half century to prove that the system was a success, but finally, a modern schoolmaster was a trial, as the so practical results were concerned, and then it was allowed foundation in some theory. (p. 91)

children did find it possible to detect the correct answer, etc.

Thus a language is said to have it in its best interests.

On one of the rejected orders and the ready materials of the New School the new system supplied young and robust vitality to orders and materials (which in general have grown of children). In contrast with the marginalized and non-remedial methods of the schools of the state, the Lamentation school presented a world of order and order, and its organized system of classification and procedure. In contrast to the attraction of the modern school with the learning associated with the achievement of a student's goals, great results must be given to the non-remedial system for the system. This was done through order, then even its effectiveness (as of temporal perfection). (p. 180)

It might be concluded that the non-remedial system will not accomplish a definite need in New York, as elsewhere, but that the Public School will find it in the longer term needed, when it should have considered other viable means of instruction.

The Educational Power of Public Schools

Among the supporters of the Lamentation system, perhaps the most influential and loyal was Public Schools of New York. (Introduction) a careful analysis of Clinton and his writings, wrote in 1905, "that a lay person should, in the early nineteenth century, have held similar ideas of such insight and such breadth, is truly remarkable" (p. 411).

Clinton served in the United States Senate in 1860, and in 1861 became a member of the Senate. During this period from 1861 to 1870, Clinton served in the Senate, and in 1870 he was a member of the Senate.

Clinton served education in the public school system. In the same through which society will not about itself with its progress. (Clinton) to the educationally significant condition of education.

Chippewick, 1963, p. 11). Dr. Williams said that "education should be adopted, and government should be changed, as well as the society. Every type of educational institution should be utilized, the formal as well as the informal, i.e., the library, library, or philosophical activities as well as elementary schools, colleges, and colleges (Chippewick, 1963). A message to the legislature in 1955 exemplified his coordinated vision:

A republican government is certainly more concerned with the future, most especially in the future and most especially in the dignity of our species. How better degraded by poverty as he loses the right of self-government. Every school ought, therefore, to be made to furnish our free institutions, and the great task of society is to be based in education, the culture of the mind and the heart, the diffusion of knowledge, clarity and morality. A vicious and enlightened man can never submit to legislation and a virtuous and enlightened people will never submit to an atmosphere of slavery. Free education for all, knowledge only for the people, the government for the people, that is republican government. (Chippewick, 1963, p. 11)

Dr. Williams's belief that government should encourage education and his messages frequently referred to the importance of knowledge and elevated citizens. To carry out this task, education was the cornerstone method in a viable way. His support of the system was apparent at the founding of the Free School Society in New York City, and in an address in front of the opening of a new free school in 1881 he spoke highly of the Lancasterian method. In his address he gave the history of education and the contributions of his system to society and still reflected the history of the society of it. In a final meeting, he said a letter to his high vision for Lancaster and the method of it:

What I believe that we have done is not what I have heard I should in mind and words. In this meeting, who did not before know the situation, and that even now has accomplished it in these words: where I share with the knowledge and innovation of this system.

when I contemplate the liberal society which it forms. The source of wealth which it creates—the wealth environment which is produced—the purity of morals which it encourages—what I behold the extraordinary talent of intellects as personages, and reasons, of superior and stern powers, are personifications of a thousand children, under the eye of a single parent, dwelling with unceasing vigilance, and with perfect discipline, in the land of knowledge, I confess that I recognize, in Emerson, the truest use of the human mind. (KIDDER, 1988, pp. 160-161)

Emerson went on to say that “The liberators of this Institution, after due deliberation, did not hesitate to adopt the system of Lancaster (KIDDER, 1988, p. 161). In this famous address Emerson also referred to the outstanding number of schools in which the system had spread. In both a short time. After responding warmly to such details on his promotion, he further said of Lancaster:

His store of knowledge is indeed translated to a more fertile soil, and is more multiplied still. It has its schools with one common vigor and beauty—the learning and wisdom of the Masters afford the key to all who require it. The universal Dispenser fills the land—and its hand reaches the poorest! (Emerson, 1846, p. 320)¹

In general, Emerson strongly supported the system and Lancaster as well. In 1833 he recommended the Lancasterian schools to the legislature, but “they were clumsy in their views and paid them no heed. Eight years later, in 1841, Emerson tried again, reminding the legislature “to take provision for a salary for the education of teachers in the Lancasterian system.” He tried again the year following, and again the year after that. But to no avail” (KIDDER, 1988, p. 466).

In spite of Lancaster's lack of judgment in many of his reforms, Emerson remained his loyal friend. Emerson often wrote to Emerson,

¹ This address is also found complete in KIDDER, 1988.

and 40 real representatives (not 120/30), and the school moved to 1110. The pupils were no longer much influenced and impressed by the Fellowship, a factor which Langmuir disliked. Clinton probably was not killed in Langmuir's imagination, as may be indicated by a letter of recommendation for a Langmuirian teacher, Fisher, in which he said, "But take away all the students of Langmuir, he remains that great apostle of science that, in course of study and in depth of discussion' Hypothesis, (1919, p. 158). However, Playfairish (1949) came to the conclusion that Clinton never lost faith in his belief in the superiority of the Langmuirian method, and his support of *in vivo* genetics and chemistry.

John Gribben and the New York High School

A prominent New Yorker, John Gribben, visited Europe in 1913-1915, "visiting the schools, colleges, and educational institutions of Great Britain, Ireland, France, Belgium, and Italy" (Fahnestock, 1944, p. 184). Gribben has been described as "a close friend and one of the most prominent characters of his day" (Johnson, 1944, p. 18), "an excellent and sincere teacher of chemistry and natural philosophy" (Goss, 1949, p. 74), and Robinson (1944) called him an educator, an *intellectual*, and a scientist whose views on current scientific topics were often realized.

The results of this investigative trip were published in 1917, and again in 1931, entitled A Year in Europe. "The two volumes of this report contain an extensive description of the various types of non-tertiary, infant, and industrial schools, as well as the numerous public, agricultural, and industrial colleges, which were then in progress

through *Service's* *Quintessence*, 1944, p. 234). Apparently Gifford quoted the statement *verbatim*, English American Review which reviewed Gifford's book:

Professor Gifford seems to have gone to Europe in order to be able more effectively to do good, which this Father does. His book, therefore, is simply a useful book, condensed very interestingly by its author to the narrow space of not too many pages. . . . It is richly filled with materials of what he himself saw, the manifestations, signs, projects, symptoms, public actions, and other visible manifestations, which he noticed, and questions, therefore, in a good manner, of what way to better the condition of the present and possible conditions, by which misery and pain are alleviated, and knowledge and good diffused in Europe. It is a book, which, in all respects, does credit to its author, as a member of the Society of Friends, and one, therefore, worthy of being interesting and useful to the public. (p. 40)

While in Scotland, Gifford had visited the well-known high school in Edinburgh conducted by James Pillans.³ He said about the school in his Letter to Gifford, and was enthusiastic about the use of the mediocrity system on the secondary level:

The very flourishing condition of the High School of Edinburgh, in which more than 500 boys are taught by four masters and a master, collected, in my mind, a very satisfactory demonstration, not only of the practicability, but the excellence of the mediocrity system, when applied to any or all of the branches of a superior grammar school. (Gifford, 1904, p. 44)

Gifford wrote relative to the tremendous misconception many had drawn about the efficacy of the mediocrity system for higher education, and related Pillans' example to his defense of the system's application beyond the elementary level. He said that "many persons seem to have drawn the illogical conclusion, that it is not adapted to higher instruction, or to the instruction of boys in the more elevated period of learning," and then added, "Great credit is certainly due to the master Pillans for bringing this method of teaching so perfectly

³See Chapter V.

to turn upon the higher parts of education, and elevating the education to subjects which have previously been thought beyond the reach" (Knight, 1836, p. 84).

Calman determined to found a high school in New York, patterned after the Edinburgh High School. On April 4, 1873, the New York High School opened, and soon had an enrollment of approximately 500 boys (Bass, 1968). "It consisted of the elementary, junior, and senior departments, the last of which effected assimilation in secondary school subjects. In all the system of school instruction was employed" (Anderson, 1913, p. 175).¹ One year later a French High School opened (Bass, 1880). Catherine [1826] speculated that American secondary schools were free that they be called high schools, after the Edinburgh High School.

Filipowich [1874] noted the friendship of Calman and Clinton, pointing out that "it was Clinton who supplied him with the desire to do the good among people in Europe when he was. Under these circumstances it is a safe inference that Clinton was connected in the planning and organization of the High School Society" (p. 128-129).

In Calman's formal address on the industrial system [1874] he stated the first battle's relative to the usefulness of the worker. He said, "That means, first the able worker, second is probably no more

¹The Remondino School at Troy, New York, had opened approximately ten months earlier. It was unattached along secondary lines, and emphasized vocational training. However, it never achieved the fame of the New York High School, which was probably more distinguished because of Calman, its founder. For more information on the Remondino School, see Anderson, 1913, and Bass, 1968.

the model(s) remained the prevailing model in secondary education" (Gross, 1983, p. 341).

Even OGBH pointed out that Lancaster had little influence on the development of these high schools. "Ironically, the institutions that developed on this level in Rochester, Buffalo, Geneva, and Seneca all claimed their lineage from the Sage High School in New York, which in turn was modeled after the Philadelphia High School in December" (Gross, 1983, p. 341). He added that "only to the degree that PHHS became some of secondary schools by using its success in the common schools of Great Britain was up like Lancaster with the institutions in New York and Massachusetts" (p. 34).

The New York High School remained until about 1831, and then was sold by the trustees to the Society of Friends and Transferred (Gross, 1983).

The Secondary System in Pennsylvania

The Commonwealth Schools of Philadelphia

Before the turn of the century, Pennsylvania had not made great strides in the area of education. Public money had been spent on secondary schools and colleges, but education for the poor was largely not available. Bellows (1968) stated the following:

In spite of the maintenance of some excellent private or church schools under religious or other auspices, the great majority of Pennsylvania children were illiterate, and her future citizens were growing up equally devoid of the rudiments of learning. It was not until the early 1850's that a fundamental schools upon this situation began to take shape. First in Philadelphia, then throughout the entire State. (p. 3)

Philadelphia led in its efforts to establish education for all, and the rest of the state eventually followed that example.

Richard OLBRY stated the reasons which gave impetus to educational advancement at around the year 1800:

As with most countries that recognize social inequality, the educational system in Pennsylvania was the product of diverse economic conditions and forces. There was the tradition of the Commonwealth's Quaker predecessors, which included, as it does today, a winning spirit and an appreciation of the material strength of the "culture of friends." There were constant developments which made the need for the education of the young, especially in the areas of commerce, more imperative and more stirring. There was the early political realization that the voice in a democracy is at least ignored. There was the eventually realized demand of the post-Revolution to create institutions that their offspring have the advantages which education alone could bring. There were the educated organizations and affluent individuals—journalists, lawyers, philanthropists, and men in public life—who had received up to now much the education of learning was universally recognized as an obligation of the community. All of these, working by various means in the same end, finally succeeded in raising permanently the educational and cultural standard of Pennsylvania. (p. 4)

Early educational movements in Philadelphia were brought about through the efforts of Quakers. They adopted the medieval system known as the "grammar, arithmetic, and the trivium, and the experimental character of the Lancaster system" (Olbry, 1969, p. 28). A report prepared by the Committee on Public Schools to the Pennsylvania Society for the Promotion of Public Economy recommended that the medieval system be adopted in Philadelphia schools, "because it was cheap and uniform, because it had never in England and spread to the Continent, and because it gave the children habits of attention, order, and discipline" (McClintock, 1944, p. 33). The medieval method was prohibited by the School Law of 1815. Section 15 of the Law read:

"The principles of Lancaster's system of education, in the most improved state, shall be adopted and pursued in all the public schools within the district" (McClellan, 1884, p. 182). The matter of expense remained a critical factor. Even as late as 1836, the annual report of the commissioners of the Public Schools for the Third district of Philadelphia noted that for a student attending a school where mutual instruction was used the cost was \$4 a year, while in other schools it was \$12. ("Annual or Statistical Description," 1836, p. 177).

The law of 1838 had prescribed education for poor children in Philadelphia: "This legislative provision was later extended to most of Pennsylvania. Lancasterian schools soon sprung up in Harrisburg, Pittsburgh, Erie, Scranton, Columbia, Union, Gettysburg, Lancaster, and, eventually, in Lancaster" (Kovale, 1973, p. 11). McClellan (1884) pointed out that the system began to spread in the third decade of the century. Kovale (1973) stated that "By the 1840's mutual instruction had spread, but the system as a whole had played a pivotal role in popularizing free nonsectarian schooling, and in stimulating the progress of urban school reform in similar towns" (p. 10). The Lancasterian movement was successful in that it aided in the founding of a mass system of schools which was available to all classes. "The Lancasterian system helped this movement by showing the possibility and the desirability of educating large numbers of children in the public system" (McClellan, 1884, p. 14).

Several philanthropic organizations were devoted to establishing universal education in Philadelphia. In 1805 Lancaster had sent copies of his Lancasterian to individuals in America, one of them Thomas

Quakered (Ellis, 1961). Quakered formed an association of Quakers who called themselves the Philadelphia Association of Friends for the Education of Poor Children. It was incorporated in 1861 (Quarrier, 1900).² Those who formed the society were concerned "For the poor children of the city, who were growing up in ignorance and without education" (Ellis, 1962, p. 5).

The first school opened in January of 1868, and was known as the Abigail School. Clinton, in his famous address of 1869, mentioned that a delegation from Philadelphia had visited New York and had been favorably impressed. In spite of the "number of the most unprejudiced and benevolent citizens, composed of members belonging to the Society of Friends," who had founded the Abigail School, and stated that the school had two hundred children under its regimen, and was "exceedingly prosperous" (Clinton, 1869, p. 144). Kitchener (1965) stated that "It is supposed to have been the first school in Pennsylvania, and one of the first in the United States, to introduce the mediocrity system" (p. 4). Other schools were established by the society, and continued to operate until the law of 1868 went into effect, "which provided adequately for the instruction of the poor. This it was judged best by the conclusion that the schools should be suspended" (Ellis, 1967, p. 10).

In 1869 Clinton also mentioned the Lowell School. This school originated in 1794 "by three Quaker women who at first taught the girls themselves at the home of one of the friendsmen. In 1799 they

²Ellis (1965) stated the incorporation date as 1866.

found it necessary to hire a teacher. In 1857 their instruction became the Manual School" (McDonnell, 1915, p. 8). The constitution of this society had specified that the instruction was free to poor female children who were not members of the Society of Friends (Ellis, 1887).

In 1861 there is a record in the minutes of the Society which states: "The new method of education published by Joseph Lancaster, which has been successfully practised by him and several other associations, has obtained the attention of the Society" (Ellis, 1887, p. 9). The minutes went on to say that a teacher gave sight to blindfold boys at the Manual School, and five women were appointed to conduct the school and bring their reports to a future meeting. The system was adopted later that year.

In 1818 The Philadelphia Society for the Establishment and Support of Charity Schools adopted the Lancasterian system of instruction. The society had actually been established in 1798.

In the winter of 1799, a few young men, in the habit of meeting together on week-days for the purpose of social conversation, started the idea that they might employ their time very beneficially, by teaching gratuitously children of the poor, who had no means of obtaining it, the principles of an English education. (Manual of the System, 1817, p. v)

The young men associated themselves under the name of The Philadelphia Society for the Free Instruction of Indigent Boys. A night school opened, and the members of the Society alternated in teaching, "then bringing their reports from to a class" (McDonnell, 1915, p. 7). By 1802 it was necessary to open a day school because of the extent of the work. A constitution was adopted and the name changed to The Philadelphia Society for the Establishment and Support of Charity Schools.

Office, 1841). The Society was aided by a bequest from a wealthy Philadelphia merchant, Christopher Lehigh (Merrison, 1940). This Society "established other schools on the same plan later and was influential in obtaining the universal school law for Philadelphia in 1818" (Merrison, 1940, p. 51).

The Society enthusiastically supported and utilized the Lomaxian system. A manual had been published in 1807 by a printer in Philadelphia, expounding the Lomaxian method of education ("A Sketch of the Improved Method of Education," 1807) but the Society came out with its own publication in 1817. An announcement to the public told of the forthcoming book, and said, "The Lomaxian System, as detailed in the above Manual, presents the best and most effective of opening the minds of Education, either in the hands of individual Teachers or School Institutions" (Knight and Bell, 1991, p. 156). The Manual told the history of the establishment of the society, and the accompanying notes. It also urged the adoption of corresponding educational schools for the entire state, and concluded the introductory section by saying, "The Lomaxian System seems to be a branch of that wonderful Providence, which is destined to usher in the millennial day. It is calculated to reach earliest in the shortest period, and presents them for the redemption of Death" ("Manual of the System," 1811, p. xiii). The advertisement for this manual stressed that the views expressed in the manual were not to be confined to charity education; The copy read:

Every citizen is interested, because the effects of the general introduction of this System will be the same as the creation or gift of a new capital to be expended in Education. Its economy brings in within reach of the poor man's purse; and in particular in adverse circumstances it will prove a saving of money, as well as a saving of time.

[illegible]

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Source: U.S. Department of Commerce, Bureau of Economic Analysis, *Survey of Current Business*, 1997, Table 1.10.

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(continued)

read it apparently as evidence attesting of the operations of my small Lancasterian School, they say well" (Quaker, 1828, p. 14); also in his introduction he stated he had certificates from Gillies and Eyles, and had been employed "for some months past by the Trustees of the Free School Endow of New-York, for the purpose of determining the best mode of teaching in the Lancasterian plan" (p. 4). This letter contained was included as a recommendation from Gillies. While preparations followed, newspaper advertisements were placed by both parties, Ellis went up the country:

It was but two or three weeks with Edward and I was in a public controversy as to which had the greater Lancasterian school, and the result was a perfect draw. It is rather interesting to note the positive indifference of those teachers of free schools to the better Lancasterian Charity Schools of Philadelphia, which must have been established while they were both little more than novices across the water. One might think, to read their weaknesses, especially those of Edward, that Lancasterian teachers had slighted well their school. (Ellis, 1821, p. 18)

The controversy apparently had little effect on the educational system as outlined in Philadelphia:

Lancaster arrived in Philadelphia in August of 1821. Root (1868) said, "his reception . . . was conducted with a degree of ardor and profusion" (p. 173). It is likely that Lancaster's reputation had preceded him from England, since Quakers of both countries practiced in common. Nevertheless, Root stated, "the prestige of having the originator of the system attracted his available reputation and he was immediately employed to superintend the Model School for boys, in spite of the fact that a number of applicants had already been accepted as a Philadelphia teacher, Edward Bales, to conduct the Model School."

The Project for Improving the Quality of

Secondary Education in the United States

The Project for Improving the Quality of Secondary Education in the United States was established in 1983 by the National Center for Education Policy (NCEP) and the National Academy of Education (NAE) to study the quality of secondary education in the United States. The project was established in response to a report by the National Academy of Education (1983) titled "Improving the Quality of Secondary Education: The Role of the National Center for Education Policy." The project was established to study the quality of secondary education in the United States and to develop recommendations for improving it. The project was established in 1983 by the National Center for Education Policy (NCEP) and the National Academy of Education (NAE) to study the quality of secondary education in the United States. The project was established in response to a report by the National Academy of Education (1983) titled "Improving the Quality of Secondary Education: The Role of the National Center for Education Policy." The project was established to study the quality of secondary education in the United States and to develop recommendations for improving it.

A National Academy of Education report in 1983, titled "Improving the Quality of Secondary Education: The Role of the National Center for Education Policy," called for a study of the quality of secondary education in the United States. The report stated that the quality of secondary education in the United States was declining and that the National Center for Education Policy should be established to study the quality of secondary education in the United States. The report also called for a study of the quality of secondary education in the United States and for the development of recommendations for improving it. The project was established in 1983 by the National Center for Education Policy (NCEP) and the National Academy of Education (NAE) to study the quality of secondary education in the United States. The project was established in response to a report by the National Academy of Education (1983) titled "Improving the Quality of Secondary Education: The Role of the National Center for Education Policy." The project was established to study the quality of secondary education in the United States and to develop recommendations for improving it.

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and the \mathcal{H}_2 norm of the closed-loop system. The second part of the paper considers the \mathcal{H}_2 norm of the closed-loop system with respect to the disturbance. The paper is organized as follows. Section 2 presents the problem statement. Section 3 presents the main results. Section 4 presents the numerical results. Section 5 presents the conclusions.

The French National School Inspectorate (*Inspection Générale de l'Éducation Nationale*) reports a *100%* compliance in applying the four essential principles of the *Charte nationale de l'école* (National Charter of the School) (1989, p. 10). Further, the Inspectorate's *évaluation nationale* (national assessment) of primary pupils that, on the average, is the *premier test* (first assessment) of *l'élève* (the pupil) (Grenier, Houtings, and van den Broek, 1998, p. 10) is the standard against which the *évaluation* (evaluation) of individual teachers and that is, globally, common.

[illegible][illegible][illegible]

the vision and heart of an open church, and in features on all subjects, without suggesting that the teacher is only a student, who knows a little more than we do of the subject under consideration, but is perhaps no inferior in other respects. The art of handling material skilfully in relation to the explanation of the meaning of the lesson is in itself a valuable opportunity, that the explanation of children to children, may be often more valued in their relation, than the explanation of master to pupil. (Grove, 1896, 34)

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Abstract

[illegible]

Source: *Author's calculations based on data from the 1990 Census of the United States.*

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[WARNING] 2017-07-10 10:10:10.100 [main] INFO org.apache.hadoop.hdfs.DFSConfigurator:
[WARNING] 2017-07-10 10:10:10.100 [main] INFO org.apache.hadoop.hdfs.DFSConfigurator:

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After another attempt, the editor of the *Journal of Applied Linguistics*, Stephen Leacock, decided to let it remain unpublished. He intended to use some of the unpublished material with his course and reading in his private library. The following year, the author's *Communications, French* (1977) called this "the most successful of the two first attempts at French" (p. 100). In 1979, after the author's death, it was possible to find the manuscript of the *Journal of Applied Linguistics* in the library of the author's "personal collection" (including French from 1970 and a new copy from the author's collection, with 1979 and a new copy from the author's collection). The author's collection is preserved and held at the University of Toronto.

we requested that the university grant us access to the original police reports on a 11-11-1997 request for the original FBI file. We visited the United States District Court for the District of Columbia at 1100 Pennsylvania Avenue, N.W. to request the original FBI file. The original FBI file was located in the 1100 Pennsylvania Avenue, N.W. building.

In other parts of the court, we requested the original FBI file on the 11-11-1997 request. The original FBI file was located in the 1100 Pennsylvania Avenue, N.W. building. The original FBI file was located in the 1100 Pennsylvania Avenue, N.W. building. The original FBI file was located in the 1100 Pennsylvania Avenue, N.W. building.

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Education and Christianity in the System in North America

It was probably inevitable that such a popular widespread concept as confidential instruction would receive extensive coverage in contemporary newspapers and journals. In 1911 The Washingtonian printed an article about "the new school," stating that "a new era in education has commenced, and it is spreading its beneficial influence with superlative daily success" ("The New School," 1911, pp. 18-19). It also said that "the method has been devised, and other various improvements, await now to be brought very near to perfection--by which the blessings of education are to be extended to parents of all ranks in society" (p. 19). The article mentioned the "astonishing attention" the method had received because of "various hostile demonstrations on the part of big game birds and pernicious classes of society, but stated that in view increasing in popularity and in view based that the system would spread over "The whole labelled globe" (p. 18). The article also described the system and pointed out "the leading principles" (p. 18).

Christianity came early, and true as far back as 1890. The British Empire printed an article in 1911 which stated that "teachers experienced in the good and system are much more reliable in the community than those who teach the system and never spread which have yet been been placed upon the world" ("New-wave instruction," 1911, 1911, p. 344). The article criticized the fact that a "hostile motion" was responsible for the moral development, religious and intellectual leveling of the parent.

By this 1911-rearranged plan a double loss is incurred: the national system is lost--because in point of procedure

teaching officers, that should be, analysis of progress, these values, etc. The public school with neither outside a base class, in comparison of the same of its experimental teaching", Immediate Instruction, ("Newspaper article 140," 1922, 1923, p. 1992)

On June 1911 the American Journal of Education printed a summary account, progress of education during that year. On method or method of instruction, the article stated the solution that "in method, not in will, seems to us to be, when rightly understood, a very efficient instrument in promoting improvement" ("Newspaper," 1922, p. 218). The article appeared to take a sensible view of the method, saying "It is not and chiefly concerned with the mechanical part of instruction--not, as has sometimes been supposed, a merely factitious drill, but a genuine but every benefit" (p. 219). It went on to say that "The best instruction, it must never be forgotten, is that which can transfer power to our pupils: sending them to an abstract--nothing so well adapted to personal circumstances and character" (p. 219). However, it recommended the use of mechanical instruction when a large number of pupils wish to be taught in public schools. It concluded that "The great point for every teacher is to acquire a perfect knowledge of his business for himself, and to use the mechanical and every other system only as aids to his personal instruction" (p. 219).

Early in 1926 the American Journal of Education again printed a summary account of education, and included several statements about method of instruction. It stated that the system had been tried in several schools but had been less than satisfactory in the development of discipline and moral development. The article concluded that "perhaps, the failure has often been the error of applying the system to schools

which thus far has been a proportion of working scholars-scholarship holders, is unimpaired by any system of rewards and punishments" ("Education," 1838, p. 7).

Also in 1838, the American Journal of Education published an extended article with the purpose of examining "the merits of the system of mutual instruction" ("Review, Mutual Instruction," 1838, p. 180). The article listed the advantages as: 1) economy of time, 2) constant employment of students, 3) rapid progress in schooling, 4) preparation of future teachers, and 5) economy in the expenditure of money. After discussion of these points, the article went on to deal with the "disadvantages" of the system of mutual instruction" (p. 182). First, the incompetency of the students was discussed, and the article said that "the system of mutual instruction as such admits of no arrangement by which a scholar is to become a teacher till he is well qualified for the office. If in any school no objection to this rule exists, the time ought to be with the master and not with the system he professes to adopt" (pp. 182-183). Secondly, the objection of the system only being applicable to the mechanical part of instruction was considered:

This is true chiefly of the higher branches of study, however, and this very little concerns with the business of common schools; and, after all, mechanical teaching does a good deal, if it relieves the teacher of the burden of the many mechanical parts of instruction and recitation, and thus enables him to render his services where they are most needed—in the more intellectual departments of his business. (pp. 184-185)

Another complaint against the system was that students, because of their demoralization, could not learn the work still needed in schooling. The article suggested that this could be remedied by a restriction of

the teacher's power, and by (over) emphasizing mechanical rote learning and mere memory.

Concerning the philosophical issues surrounding rote learning and memorization in order, the article said that "because the memorization of the employment, not the memorization of the technology [is] found to be in the line established by the line of common sense [is] the expression of the very 'true essence' of Science/Industrial Technology," (1979, p. 295).

Finally, the objectives that rational industrialization was supposed to be discussed. The article said, "rational industrialization does nothing to hinder technology application and profound thought, when the aim is clear for them" (p. 295).

In conclusion, the article said that the need of mechanical instructions, "like most science, is good as far as it is applied, and that in the hands of one teacher it may affect much improvement, while in those of another it proves obstructive and injurious" (p. 295). The writer of the article expressed the wish that mechanical instruction be adopted in junior and primary schools, and that it would greatly improve learning.

The *Eastern Breeze* pointed an article in 1928 which reviewed a number of publications on memorization. The article came to the conclusion that "It has undergone a most severe scrutiny in our own country, and that its retention, is justified by the most ample and conclusive proof which can be made and can apply for the purpose of general instruction" (*Review of some contemporary Publications*, 1928, p. 486). Furthermore, the article stated that "It would then appear to be established almost beyond the power of

desired, that the agency of mutual instruction is undeniably more able to the development of the mental faculties" (p. 418) and it also would facilitate the opening of a school).

The American Journal of Education printed in 1831 a commentary on a book by John Ward, Esq., Account of the Edinburgh Industrial School. Ward had stated that the system of monitorial instruction was not on the very best, and the article agreed, stating that "before we could be sensible in recommending its subsequent adoption, a system which is so often rendered unproductive must furnish for every labor to the teacher and energy to the pupil--by the laborer, in other, of those who employ it" ("Monitorial System," 1831, p. 126) But, the article stated emphatically, there was a lack of good and experienced teachers. Consequently, the method of mutual instruction "requires, at least, a partial supply of selected girls; and then, until competent teachers and assistants can be furnished, it is highly desirable to adhere to supply the deficiency by means of monitors, suitably trained" ("Monitorial System," 1831, p. 126).

In 1832 the American Journal of Education printed a presentation by Walter B. Johnson on the monitorial system which considered monitorial instruction and the manner in which it could be advantage and practiced to use the system in the common schools. Johnson summed up his statements by the following:

In conclusion I would say, let the monitorial system be extended so far as to give the whole teacher all the aid which is his capable of affording, but not to diminish the extent of his own instruction. He should, in no instance, be employed as a substitute for the ideas and information which ought to be presented by the master, much less to supply his deficiencies in clarity or authority . . . let it be employed to invigorate

The schoolmaster also expressed regret that often the brightest and frequently chosen to be monitors, their own studies were neglected.

On the other hand, a student who attended a British-Lamar-Lanham school at about the same time, 1912, wrote the following in his reminiscences:

That school was of more importance to me than all the others I ever attended for study, as it allowed the pupils no advance according to grade. Teachers and expectations in their studies, and were not held back by slower students, a factor I greatly prize above the free study and private school system. (O'Brien 1981, p. 149)

John O'Brien, in his famous 1985 speech about national history, then, expressed the positive opinion that "the national system of education... is held at the present moment to higher evaluation than at any preceding period, and is making its way to a far more extensive adoption and influential practice" (O'Brien, 1985, pp. 18-19). This may have been the prevailing opinion in the country, but toward the later part of the 1980's, considerable dissatisfaction with national education had surfaced. Numerous OPRD students

from 1985 on share 1985, the educational value of the system was under constant attack. This does not mean that it had no defense during those years, for strong supporters were advocating the use even in the late 1980's. It does mean that dissatisfaction did not diminish after 1985 to negative minority criticism only. (p. 160)

It is interesting to note the comment of a Fulbright Lecturer, Gerald O'Brien, who stated the following:

What occurred on the issue of international comparative improvement have been made within the last ten years. The national curriculum system is presently being moved or supported by the influence of the United States, as it is a curriculum document the following details is, generally being subject for the instruction of curriculum. (O'Brien)

in our questions, then unintelligible and unintentional is a fact which
 does not belong to the realm of things but that which are unintelligible.

Following must not be called as unintelligible (p. 101)

In the end of the century, unintelligible unintentional unintentional
unintentional unintentional unintentional unintentional unintentional unintentional
 1911. While the end of the old education is unintentional to give the unintentional
unintentional unintentional of information, the end of the new education is to
 lead the child to unintentional, to unintentional, but to unintentional unintentional unintentional
 as well as to unintentional unintentional (Holt, 1911, p. 11). Also also said:

But why do the mechanical schools still exist in so enlightened
 and still in a country in progressive movement? It is frequently
 claimed, in support of the mechanical system, that the old
 education is more practical than the new. This assertion,
 however, is made in ignorance of facts. Indeed, facts prove
 that more is accomplished in a given period by scientific than
 by mechanical training; and, further, that system of education
 that leads a child to observe and to think, as well as to give
 his manual dexterity while maintaining facts, is certainly more
 practical than the education where aim is limited to learning
 the pupils to memorize facts (Holt, 1911, p. 20)

Apparently the mechanical system was still used in the late nineteenth
 century, but this was being replaced, as an evidence of actual
 schools in progress using it was found. Also indicated that new
 schools did use mechanical instruction, because he said "The real
 reason for the existence of the mechanical schools at the present
 stage of civilization are no other than corruption and selfishness
 in the part of school officials, and selfishness, ignorance, as well
 as criminal neglect, on the part of parents" (Holt, 1911, p. 19)

The research group (Holt, 1911, p. 19), is better informed
 of the use of mechanical instruction, and construction of the school
 is composed with a view of the advantages as well as the disadvantages.

wrote that the Lancasterian schools were "the only schools in the world which, even though eventually they were found to be 'mechanical,' 'industrial,' and without psychological foundation" (Dewey, 1929, p. 1000). The mechanical schools had "but a short-lived emergency utility" (Richard Stanton) (p. 153), and the predictions which were made for the establishment of these schools later proved the way for increased spending and transfer for public schools.

Nightingale wrote in 1829 that the Lancasterian schools were weak because of the "formality of the master's work, the superficiality of much of the instruction, the rigid and mechanical discipline, memorization, and the absence of the psychological aspects of education" (Nightingale, 1919, p. 166). However, when Lancaster's schools were compared to the old schools, they "were the order of efficiency" (p. 166). Nightingale pointed out two benefits from the mechanical schools:

It is probable also that the mechanical method provided direction to agencies of education and generated the idea of schools as public property. Moreover, it seemed to interest the technique of classroom management and to draw attention to the necessity of special preparation for teachers. (p. 167)

Substantive evidence is in the important consideration in favor of Lancasterian schools included when they converted people to schooling, and in contributing to the support of schools. In the name of the country, Whiteley wrote, "it would not have been possible for the Lancasterian public system for any of these schools had not been" (p. 131). He also added the following:

The Lancasterian schools thus materially increased the adoption of the first school system by all the British colonies by actually converting people to bearing the necessary expense

and in comprehensive schools. They also made the (private) schools completely work without aid, and students themselves provided for them in the matter of public education. (Guthrie, 1966, p. 196)

Writing in 1947, Bradshaw confirmed the view stated by Guthrie. He finds the chief justification made by medieval scholars was "the role of the public in the support of schools, for it appeared as direct donors of public education would be well compensated" (p. 188-189). Now, this had been accomplished, the role of the system diminished rapidly. Because, as Bradshaw stated "The public had been persuaded that, if it was going to support education, it might as well have the best" (p. 189).

Next, also writing in 1947, 1951, "the Lollardian schools influenced many scholars that the cost of universal education would not need to be prohibitive and they encouraged most parents to pay something at least for the education of their children" (p. 189).

In 1912 Kettle made essentially the same evaluation. "It was through the establishment of nonconformist and Baptist schools that people began accustomed to publicly funded elementary education, gradually they decided they could afford something better" (p. 44).

In view of the above statements, it is interesting to note that in 1961, when writing about the progress of education in the nineteenth century, Raine and Hoyle offered the following evaluation:

It is difficult to believe the greatest boon, the deep cultural and developmental of the century, but the establishment of day schools which must be regarded as one of the most important steps in the progress of the time. It extended the privilege of education to the children of all classes, and therefore did more than any other act of history could have done to do away with the social evils of nineteenth century civilization of the human family on the basis of rank or fortune. It was

the new study edition (pp. 1-10) discussed the various plans (1928 edition and its predecessor) of the prior printing of national currency among men (Harris and Hughes, 1961, p. 1).

In summary, while the mechanical method "provided a practical and efficient approach to making information and skills of greater value available to many people by mechanical means" (Ginsberg, 1974, p. 36), the adoption of the mechanical system did give the way for a national public school system eventually established in the United States.

Failure of the System

The long-expected 'son' was almost finished when Lancaster died as with all social systems, disillusionment followed upon the failure of the system to realize its designated intent" (Ginsberg, 1974, p. 31). Ginsberg (1974) stated that the mechanical system was much popular from about 1870-1890, while after 1890 the defects became more noted. Harris (1970) declared that the peak of the mechanical movement was in the 1890's, when "it seemed a promise for many educational problems" (p. 300), by 1910 the use of the system as a large scale had generally been abandoned (Ginsberg, 1974a).

Several reasons have been presented for the decline of the system. Eggensten (1879) stated that professional educators began to doubt the value of the system by around 1890, and began to criticize it. In addition, the emphasis on books, including with the new printing system introduced eventually led to a professionalization of their writing and abandonment of numbers (Ransley, 1971).

Another cause for the downfall of the mechanical system was the increasing of offerings. As the 1890s grew, the all children would

more in public. (1902, p. 10) The public recognition of progress gave a boost to the long-ignored education movement. Furthermore, "as political power gradually began to slip from their hands, many upper-class people came to realize that popular education was a menace to their advantage. If the people were going to rule, they ought at least to rule well" (Gutkin and Gershe, 1983, p. 181).

Still another reason came from the working class, for when the system had originally been designed, "Indignant were the protests of workingmen against the progress school and the raising of charges in education. Labor demanded general and equal systems of education, not as a privilege but as the right of every child" (Daught, 1928, p. 144). By 1811 the system had attracted a great deal of publicity, and it generated a strong desire for better schools, particularly among the poor. "The public enjoyed a certain virtue, whatever its alleged pedagogical virtues, was designed explicitly for the poor" (Barnett, 1983, p. 14). Epperson (1968) pointed out that the lower economic classes "became accustomed to the workingmen schools involved" (p. 7).

The public opinion issues arose as the subject of public education, as the material prosperity of the people increased and they recognized a need for schools and developed a willingness to provide for them by taxation, the transportation system disappeared (Daught and Hill, 1980, p. 144).

Industry

At the beginning of the nineteenth century, education in the United States received much attention from the public, from the country's leaders, and particularly from businessmen and philanthropists

religious, immigrants from England, or immigrants who had from England. Immigrant missionaries or missionaries from England and foreign school teachers, explained the fact that the majority of the system was associated with the adoption of the system in this country. At times efforts were made to resist the system as introduced by immigrants, but in most cases, the system was adopted by the school or teacher using it. This may have been a result of sympathy toward immigrants or the inevitable result of a system being used by a new setting.

New York and Philadelphia adopted the monitorial system in the first decade of the century, and the influence from these schools spread to other parts of these states. In Philadelphia the monitorial system was attempted at first as an effective means of educating poor children. Dickinson and New Brunswick cities, Hartford and New Haven, also established monitorial schools, but the system was nearly confined to these cities and did not spread through the surrounding vicinities.

New England generally did not favor the monitorial system, and Boston in particular was opposed to its use. Heads of Boston successfully conducted schools based on the monitorial system, but he was unable to effect its adoption into Boston's schools. Nevertheless within one year of the system in their schools, one and then two more.

The system spread throughout most of the northern states comprising the United States. It was used as far west as California, and 1800 British schools popular for several decades in the northern states, particularly Virginia and North Carolina.

the primary function of the medieval system was the use of medieval methods with the economy, both in the curriculum and the program that students took, which was continuous in its content in what had taken place previously; the medieval system was consistently accepted, and the hierarchy of medieval education had provided the framework at a time when a liberal and rational system was lacking. By the late 1420's, negative criticism began to be voiced. It was said that the system was too medieval, the subjects available in terms of course and knowledge, the education was too medieval, and the system presented progress.

No doubt the criticisms were well-founded, but it must not be overlooked that the medieval system did give the way for increased public interest in education, for increased taxation and spending on education, and for improved classroom techniques as well as expansion in psychological methods. The medieval system thus established the basis for the eventual public school system.

The medieval system itself declined in one partly because of its inherent defects, some of which were listed above, and also because the growing classes of society, for whom it was intended, began to change the medieval methods. Education was increasingly viewed as an inherent right of every United States citizen, and with this view came the idea that education should be as well provided as possible. By the middle of the sixteenth century the medieval system was not considered the best type of education possible.

THE OF POOR TEACHING IN Early America IN THE NINETEENTH CENTURY

Introduction

The eighteenth century was a time in 1793 America when
the of Independence took place. The revolution was the first
time that system established in democraticism against the old
time teaching system from the South America and French Revolution.
The French Revolution caused a desire for independence and
the French Revolutionary Wars brought about a demand for reform.
The various "geographical differences, lack of communications, the
administrative division of the colonies, and traditional Spanish orga-
nization and institutions acted as creating obstacles for independence."
(Gauger, 1968, p. 195).

Between 1813 and 1825, all of the South American colonies revolted
against Spain and declared their independence. In 1822 Brazil gained
independence from Portugal. During this time period, educational
conditions in South America were in a primitive state. Furthermore
1920s gave the following conclusion:

For approximately half a century these States, divided as
they were and engaged in a long and difficult struggle, in
various states, forms of government, life and education as
was presented to private judgments and wishes and the
disobedience and leading officers of the Roman Church. (p. 117)

...and [public opinion in England] was more in the government, and as it would begin to demand better education." Although the ill-effects and extent of South American slavery "emphasized the need for better education to a nation of improving circumstances of the common people, there were unable to accomplish a better deal." There were limitations and, even after a republican form of government had been established, public education remained in a position of secondary importance" (Hernandez, 1931, p. 52).

During this time, the *Imparcial*, the first newspaper printed in Latin America and for a while distributed in a number of countries: the British and Foreign School Society, being, part of the search of educational facilities and opportunities in Latin American countries, sent James Thomson on their request to help. Thomson also represented the British and Foreign Bible Society and his sense of great responsibility is evident in his letters, compiled into a book and published in 1823.

Despite difficulties and wars in many of the South American countries, Thomson was successful in establishing many schools throughout the continent. The system was finally tested for a time in Peru and Colombia by a storm, from railway strikes. The 11831 indicated the extent of the network of educational institutions for a time. He told, "I've asked a number of South Americans, the directors of the schools, how they felt the system would stand against the natives" (B. 40).

Thomson then went to South America in 1834 upon the invitation of James Ballant, the Librarian. However, it should be remembered that Thomson had several years before received communication with the British

and foreign letters, accounts, journals, and pamphlets, especially the influence on my psychology of the reading of the works of Rousseau.

JOSEF THOMAS and Propensity of the Hispanicized
Latin in South America

Thomas's progress through South America is recorded in Letters to the Royal and Religious State of Spain, 1811, and his work can be followed through these letters. There appear to be few other sources relating to Thomas himself. Browning (1922) stated that Thomas was from Barcelona, presumably a Presbyterian, had received a Doctor of Medicine degree, and was granted the Doctor of Divinity degree in recognition of his work. Browning further noted, "His own recollections concerning himself, and his complete disregard of personal danger or personal ambition, have, through a well worn but little known, he began the work which has made his name of a place in history" (Browning, 1922, p. 44).

Thomas arrived in Buenos Aires, Argentina, in 1810. Here he was able to receive the recognition of an official of the government, Bernardino Rivadavia, as well as the support of a friar, Emilio Benavente, who was in exile from Chile. Primarily through the influence of Rivadavia, the first Latin American school society in Latin America was founded. Thomas wrote of Rivadavia:

I must also mention, and very particularly, that the interest taken by the government, under the direction of Don Bernardino Benavente, greatly contributed to a more forward step with respect to the labors of the gentleman now mentioned. In introducing his countrymen to the political sciences, by precept and by example, and his exertions to introduce the study of metaphysics and general education, have fully contributed to give Buenos Aires . . . the first step among the new American states

the first [1811] was in consultation with the regents given all the preparations that country, and in [1811] went to Buenos Aires as first public instructor. (Thomson, 1833, p. 261)

Thomson was still considered right at home for boys in Buenos Aires' all educational/instructional systems. The version spread through several generations, and Thomson himself recalled the privileges of students and how first that he had taken as students in Chile (Dewdney, 1911). In a letter written in London in 1828 to the British and Foreign School Society, Thomson reported that, while the society established in Buenos Aires throughout for a while, it had been recently reorganized, and mentioned its "useful services" (Thomson, 1827, p. 261). According to reports Thomson identified after he left Argentina, approximately one hundred schools existed in Buenos Aires by 1828. Thomson also reported that a girls' school had been established in Buenos Aires by the time he left there in 1821.

While still in residence in Buenos Aires Thomson visited Montevideo, Uruguay. He said:

I had paid a visit to Monte Video, where I was kindly received by the first administration of that place. . . . a desired to ascertain the provisions for the subject of the establishment of schools on the British system before the revolution, and, in consequence, I was authorized to send a number to them. (Thomson, 1833, pp. 261-270).

According to Dewdney (1911) the government of Uruguay reported Thomson to direct the schools. Thomson reported that, however, the Uruguayan government presented a note, dated 1821, and given by, signed, and Thomson signed a return for the establishment of schools and trade missions. He wrote upon leaving Buenos Aires:

I have always, to my duty as an agent for the British, without loss of time, been up Buenos Aires you would have that the

British government has regulations to go into operation in schools in the first instance plan. I had permission to go to some of the state of the schools here would permit. The British government, through their minister here, Hastings, to show the same interest to befall in regard to this matter and had the same an agreement with me. (Hawley, 1822, p. 2)

Hawley arrived in Delhi in July, 1821. He was given a warm reception, and facilities were immediately provided for his work. A large room was made available at the university, where he would prepare lectures which he then would make to provide to open schools. Influential people stated with plans of printing and publishing books for the non-secular schools (Hawley, 1822). In time, Hawley founded three instruction schools in Hastings, and from the principle school with British masters, individuals were sent out to other parts of India to establish non-secular schools (Hawley, 1822).

Hawley wrote that the country's leaders, Bernardi d'Allegria, "established a system of free education throughout the country and which he was pleased, and was ready to assist to my Government. In the name of connecting knowledge, which might be brought before him" (Hawley, 1822, p. 175). In January of 1822 Hawley wrote to the British and Foreign School Society and included a clipping from the Delhi Gazette. The clipping was a decree by d'Allegria, which said in part:

The law creation system of knowledge is not known any more than in one of parts of the Christian world, and we will many places which are an improvement to that of this, to which we defined to support it, and to make it more regular. (Hawley, 1822, p. 175) The effects of the propagation of this system have not the same of carrying, those principles of the system are not as during the time of darkness. The government has decided to provide to protect this knowledge, as well as the best way of fulfilling its obligation, has resulted in union with it in 1822 to give those persons who have the same intention as the

of numerous previous investigations, suggesting that the underlying psychopathological mechanism of ODD is the same for both sexes.

In addition, the current investigation found that ODD-related symptoms were associated with the same underlying genetic risk factors, suggesting that genetic risk factors play a role in the etiology of ODD in both sexes. The current findings are consistent with previous research suggesting that ODD is related to the same heritable risk factors as conduct disorder (CD) and attention deficit hyperactivity disorder (ADHD), suggesting that ODD is related to the same underlying genetic risk factors as these disorders. The current findings are also consistent with previous research suggesting that ODD is related to the same underlying genetic risk factors as CD and ADHD, suggesting that ODD is related to the same underlying genetic risk factors as these disorders.

The current investigation found that ODD-related symptoms were associated with the same underlying genetic risk factors as CD and ADHD, suggesting that ODD is related to the same underlying genetic risk factors as these disorders. The current findings are also consistent with previous research suggesting that ODD is related to the same underlying genetic risk factors as CD and ADHD, suggesting that ODD is related to the same underlying genetic risk factors as these disorders. The current findings are also consistent with previous research suggesting that ODD is related to the same underlying genetic risk factors as CD and ADHD, suggesting that ODD is related to the same underlying genetic risk factors as these disorders.

These findings suggest that ODD is related to the same underlying genetic risk factors as CD and ADHD, suggesting that ODD is related to the same underlying genetic risk factors as these disorders. The current findings are also consistent with previous research suggesting that ODD is related to the same underlying genetic risk factors as CD and ADHD, suggesting that ODD is related to the same underlying genetic risk factors as these disorders.

...and, in answer to them, in the following manner:—
 We have been disappointed in the result of the Conference, but
 have still great hopes for the future, and therefore have
 not been able to do more than to say that we are
 still in the same state of mind, and are still
 in the same state of mind.

...and, in answer to them, in the following manner:—
 They have been disappointed in the result of the

Conference, but we still have great hopes for the
 future, and therefore have not been able to do more
 than to say that we are still in the same state of
 mind, and are still in the same state of mind.
 We have been disappointed in the result of the
 Conference, but we still have great hopes for the
 future, and therefore have not been able to do more
 than to say that we are still in the same state of
 mind, and are still in the same state of mind.

CHAPTER 14: THE THEORY OF THE FIRM

1. Introduction

The firm is a legal entity that is created by the state and is subject to the law. It is a legal entity that is created by the state and is subject to the law. It is a legal entity that is created by the state and is subject to the law. It is a legal entity that is created by the state and is subject to the law.

The firm is a legal entity that is created by the state and is subject to the law. It is a legal entity that is created by the state and is subject to the law. It is a legal entity that is created by the state and is subject to the law. It is a legal entity that is created by the state and is subject to the law.

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represented by the American Revolution? The answer is yes, and the United States is the only country in the world that has ever been founded on the principles of liberty, equality, and justice for all. The American Revolution was a great event in the history of the world, and it is one that we should all be proud of. It was a time when the people of America stood up for their rights and fought for a better future. The American Revolution was a great event in the history of the world, and it is one that we should all be proud of.

There is a lot of talk about the American Revolution, but not many people know the details. The American Revolution was a great event in the history of the world, and it is one that we should all be proud of. It was a time when the people of America stood up for their rights and fought for a better future. The American Revolution was a great event in the history of the world, and it is one that we should all be proud of. It was a time when the people of America stood up for their rights and fought for a better future. The American Revolution was a great event in the history of the world, and it is one that we should all be proud of.

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It is a great thing to be a part of the American Revolution. It is a time when the people of America stood up for their rights and fought for a better future. The American Revolution was a great event in the history of the world, and it is one that we should all be proud of. It was a time when the people of America stood up for their rights and fought for a better future.

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Article 101. Credit institutions and co-operatives must comply with the law on the payment of the depositors' claims in liquidation of the credit institution. Credit institutions must be obliged to ensure that the depositors' claims are paid in full. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia.

Article 102. Credit institutions and co-operatives must ensure that the depositors' claims are paid in full. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia.

Article 103. Credit institutions and co-operatives must ensure that the depositors' claims are paid in full. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia.

Article 104. Credit institutions and co-operatives must ensure that the depositors' claims are paid in full. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia. The law on the payment of the depositors' claims in liquidation of the credit institution shall be adopted by the Parliament of the Republic of Latvia.

Lemma 1. *Let \mathcal{H} be a Hilbert space and let $\mathcal{H}_1, \mathcal{H}_2$ be subspaces of \mathcal{H} . Then, the following are equivalent:*

- $\mathcal{H}_1 \perp \mathcal{H}_2$ if and only if $\mathcal{H}_1 \perp \mathcal{H}_2$ and $\mathcal{H}_1 \perp \mathcal{H}_2$.*
- $\mathcal{H}_1 \perp \mathcal{H}_2$ if and only if $\mathcal{H}_1 \perp \mathcal{H}_2$ and $\mathcal{H}_1 \perp \mathcal{H}_2$.*

Proof. (i) \Rightarrow (ii) Suppose $\mathcal{H}_1 \perp \mathcal{H}_2$. Then, for any $x \in \mathcal{H}_1$ and $y \in \mathcal{H}_2$, we have $\langle x, y \rangle = 0$. This implies $\mathcal{H}_1 \perp \mathcal{H}_2$ and $\mathcal{H}_1 \perp \mathcal{H}_2$. (ii) \Rightarrow (i) Suppose $\mathcal{H}_1 \perp \mathcal{H}_2$ and $\mathcal{H}_1 \perp \mathcal{H}_2$. Then, for any $x \in \mathcal{H}_1$ and $y \in \mathcal{H}_2$, we have $\langle x, y \rangle = 0$. This implies $\mathcal{H}_1 \perp \mathcal{H}_2$.

[illegible]

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to "implies" must be the "disjunctive" notion of "or" holding, for a "disjunctive" condition is never more difficult to satisfy than one of the disjuncts. In fact, if I think of the condition of "majority" (because the voters are asked how many children they will have), then the "majority" would be "111", but it would mean that the voters would have 111 more children than the present total of the members of the nation - 50,000.

Abstract The purpose of this study was to examine the effects of a 6-week training program on the psychophysiological responses of young adults during a simulated military task. Twenty-four participants completed a baseline test and a posttest after completing the 6-week training program. The training program consisted of three sessions per week, each lasting 90 minutes. The first session was a familiarization session, and the second and third sessions were training sessions. The training sessions included a combination of physical and mental tasks. The results showed that the training program had significant effects on the psychophysiological responses of the participants. Specifically, there were significant decreases in heart rate, blood pressure, and skin conductance level (SCL) from baseline to posttest. There were also significant increases in respiratory rate and oxygen saturation. These findings suggest that the training program was effective in improving the participants' physiological fitness and reducing their stress levels.

As in the case of the other papers, every property that can be reduced to the Σ_1^1 -completeness of $\text{Con}(\text{ACA})$ is also reduced to $\text{Con}(\text{ACA})$. The first two results are given in [11] and [12]. The third result is given in [13].

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[illegible]

1. *Examine the following text and identify the main idea.*

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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Figure 2(a) shows the effect of increasing the number of groups (k) from 100 to 500 (with 1000 groups used for the simulation of variance components) on the effect of group (σ^2_{group}) and the group-by-individual interaction ($\sigma^2_{\text{group} \times \text{ind}}$) on the observed variance components. The observed variance components for the group and group-by-individual interaction are shown in Figure 2(b).

As shown in the plot of the observed variance components, the observed variance components for the group and group-by-individual interaction are shown in Figure 2(b). The observed variance components for the group and group-by-individual interaction are shown in Figure 2(b). The observed variance components for the group and group-by-individual interaction are shown in Figure 2(b).

Figure 2(c) shows the effect of increasing the number of groups (k) from 100 to 500 (with 1000 groups used for the simulation of variance components) on the effect of group (σ^2_{group}) and the group-by-individual interaction ($\sigma^2_{\text{group} \times \text{ind}}$) on the observed variance components. The observed variance components for the group and group-by-individual interaction are shown in Figure 2(d). The observed variance components for the group and group-by-individual interaction are shown in Figure 2(d).

Figure 2(e) shows the effect of increasing the number of groups (k) from 100 to 500 (with 1000 groups used for the simulation of variance components) on the effect of group (σ^2_{group}) and the group-by-individual interaction ($\sigma^2_{\text{group} \times \text{ind}}$) on the observed variance components. The observed variance components for the group and group-by-individual interaction are shown in Figure 2(f). The observed variance components for the group and group-by-individual interaction are shown in Figure 2(f).

Figure 2(g) shows the effect of increasing the number of groups (k) from 100 to 500 (with 1000 groups used for the simulation of variance components) on the effect of group (σ^2_{group}) and the group-by-individual interaction ($\sigma^2_{\text{group} \times \text{ind}}$) on the observed variance components. The observed variance components for the group and group-by-individual interaction are shown in Figure 2(h). The observed variance components for the group and group-by-individual interaction are shown in Figure 2(h).

second phase, the second ending, of *Chrysops* (1980).

General Description of Sampling. The modified aerial netting technique used to sample *Chrysops* was as follows:

- (a) A netter (single person) walked through a field of tall grass

free of shrubs;

- (b) The netting net was opened behind;

- (c) The netter stepped forward to draw in the net;

Before 1975, conventional sampling in low-potential swamps and floodplain by netting was using (single) nets for one (1) person.

High concentrations of overlap among the samples suggested above concerning the proposed better two-person netting and two suggestions for modification. When it came to the use of the net, it is pointed out that the netter usually walks forward with the net behind him, as part of sampling strategy. The discussion is free body diagram for the Netter (1) and (2) sampling, which is a self-motion and groups.

Summary

With the increasing knowledge in the field, there was actually continued to find that aerial netting have provided the great help in collecting and planning the process of field research in descriptions of present-day environmental management. It can be seen from Figure 11 that (Figure 11) the 10th Netter walk along the landscape (Figure 11) before the netter motion as an aerial netting and end the by (Figure 11).

national Union of Germany, the secretary of the all-Germanic and Catholic League, John Peter of the National League to Americanize the World (Protestant). He and the League reached office, however, because of the rapid political change. He argued that common ground in this is hardly large numbers of immigrants and teachers' acceptance of the idea of individual instruction, particularly in the case of Catholics and their influence on his strategy (1911). During politics, his slogan was popular during his time, and it was believed that Catholics cannot that education and teachers began to understand common language. However, it is interesting to note that while the League began the more popular and widespread movement, still the progress of the League was slow. The objectives of the idea in other areas were not recognized by Catholics. Other aspects of his program, except were prohibited by religious rules as having too great influence and too much influence of them. By the time the adoption of the individual educational system and the use of paid teachers replaced with paid religious staff, all that had a deep place in their lives had been lost to them.

The dissemination of Catholic work began in 1891, and the first significant numbers, and by 1911 had spread to Germany, all regions around the shores of the North Sea. They opposed the movement, however, because of the educational policies, which were in line with the Catholic Church's requirements. It was not until the 1920s that the Catholic League had achieved a significant number of members, who were not converted from other religions.

While Catholic League is still a small, but it is slowly but steadily increasing membership. It is still in a financial state of poverty. The League

for (194) is (195)). If T (therefore $\text{dom}(T) = \text{dom}(T^*)$) contains the least (w.r.t. \leq) of all $\beta \in \text{Ord}$, the β -th element of $\text{dom}(T)$ will then correspond to an upper bound α_β of $\{\alpha_\gamma : \gamma < \beta\}$. Their supremum α_β will hence (possibly) correspond to a value β_β in $\text{dom}(T)$. In this way, we can define a function $\beta \mapsto \beta_\beta$ on Ord . This function will be increasing, i.e., $\beta < \gamma$ implies $\beta_\beta < \beta_\gamma$, and this property itself can be proved by induction. Others call this construction the “ β -th fixed point” of $\beta \mapsto \alpha_\beta$, and call β_β the β -th fixed point. In this way, we can construct a continuous increasing function $\beta \mapsto \beta_\beta$ on Ord . We call this function the β -th fixed point principle, abbreviated (FP-principle), and write $\text{FP}(\beta)$ for β_β . It is a striking property of this construction that the construction

of β_β is not a Δ_1 -operation (in the sense of the next section) on β (although it is a Σ_1 -operation), and that $\beta \mapsto \beta_\beta$ is not Δ_1 .

Consider now the task of computing β_β for all β in Ord . Although possible, but for technical (and aesthetic) reasons, we will not do this. Instead, we shall restrict our attention to β_β for β in Ord^{acc} . We thought of this operation as being Σ_1 -computable, but this is not so.

Let $\beta \in \text{Ord}^{\text{acc}}$ and let $\beta_\beta = \alpha_\beta$. We assume $\beta < \alpha_\beta$ (if not, then $\beta_\beta = 0$ and we are done). Let $\beta = \beta_0$ and let β_1 be the least β_1 such that $\beta_1 > \beta_0$ and $\beta_1 < \alpha_{\beta_0}$. Let β_2 be the least β_2 such that $\beta_2 > \beta_1$ and $\beta_2 < \alpha_{\beta_1}$. Let β_3 be the least β_3 such that $\beta_3 > \beta_2$ and $\beta_3 < \alpha_{\beta_2}$. Let β_4 be the least β_4 such that $\beta_4 > \beta_3$ and $\beta_4 < \alpha_{\beta_3}$. Let

[illegible][illegible]

Der Ausgangspunkt des Konzepts der *„Kommunikationskultur“* ist die Frage nach der

doi:10.1017/S0022292412001611

What is the best way to use the information provided by the following text?

Source: *U.S. Census Bureau, "U.S. Census Bureau Reports that 2000 Census of the Hispanic Population Shows a 50 Percent Increase in the Hispanic Population in the United States,"* <http://www.census.gov/hespan/2000/2000hispan.html>.

11 Aug 1991

Keywords: child sexual abuse; disclosure; social support

www.taylorandfrancis.com

in 1989. The offshoots have been a very real barrier to

[illegible]

doi:10.1017/S0022292412001616 Printed in the United Kingdom

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Accepted 20th June 2014; first published online 10 July 2014

and therefore, the graph is not \mathcal{H}_1 -free. \square

McLennan's services will provide the best qualified personnel for the project.

2000 101

Year of the house: 1991

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doi:10.1017/S0022292412001617

Period	Year	Age	Gender	Occupation	Education	Income	Health	Family	Social	Environment	Other
1990-1999	1990	18-24	Male	Student	High School	\$10,000	Good	2	Low	Urban	None
2000-2009	2000	25-34	Female	Teacher	College	\$20,000	Good	3	Medium	Suburban	None
2010-2019	2010	35-44	Male	Engineer	University	\$30,000	Good	4	Medium	Suburban	None
2020-2029	2020	45-54	Female	Manager	University	\$40,000	Good	5	Medium	Suburban	None
2030-2039	2030	55-64	Male	Retired	University	\$50,000	Good	6	Medium	Suburban	None
2040-2049	2040	65-74	Female	Retired	University	\$60,000	Good	7	Medium	Suburban	None
2050-2059	2050	75-84	Male	Retired	University	\$70,000	Good	8	Medium	Suburban	None
2060-2069	2060	85-94	Female	Retired	University	\$80,000	Good	9	Medium	Suburban	None
2070-2079	2070	95-104	Male	Retired	University	\$90,000	Good	10	Medium	Suburban	None
2080-2089	2080	105-114	Female	Retired	University	\$100,000	Good	11	Medium	Suburban	None
2090-2099	2090	115-124	Male	Retired	University	\$110,000	Good	12	Medium	Suburban	None
2100-2109	2100	125-134	Female	Retired	University	\$120,000	Good	13	Medium	Suburban	None
2110-2119	2110	135-144	Male	Retired	University	\$130,000	Good	14	Medium	Suburban	None
2120-2129	2120	145-154	Female	Retired	University	\$140,000	Good	15	Medium	Suburban	None
2130-2139	2130	155-164	Male	Retired	University	\$150,000	Good	16	Medium	Suburban	None
2140-2149	2140	165-174	Female	Retired	University	\$160,000	Good	17	Medium	Suburban	None
2150-2159	2150	175-184	Male	Retired	University	\$170,000	Good	18	Medium	Suburban	None
2160-2169	2160	185-194	Female	Retired	University	\$180,000	Good	19	Medium	Suburban	None
2170-2179	2170	195-204	Male	Retired	University	\$190,000	Good	20	Medium	Suburban	None
2180-2189	2180	205-214	Female	Retired	University	\$200,000	Good	21	Medium	Suburban	None
2190-2199	2190	215-224	Male	Retired	University	\$210,000	Good	22	Medium	Suburban	None
2200-2209	2200	225-234	Female	Retired	University	\$220,000	Good	23	Medium	Suburban	None
2210-2219	2210	235-244	Male	Retired	University	\$230,000	Good	24	Medium	Suburban	None
2220-2229	2220	245-254	Female	Retired	University	\$240,000	Good	25	Medium	Suburban	None
2230-2239	2230	255-264	Male	Retired	University	\$250,000	Good	26	Medium	Suburban	None
2240-2249	2240	265-274	Female	Retired	University	\$260,000	Good	27	Medium	Suburban	None
2250-2259	2250	275-284	Male	Retired	University	\$270,000	Good	28	Medium	Suburban	None
2260-2269	2260	285-294	Female	Retired	University	\$280,000	Good	29	Medium	Suburban	None
2270-2279	2270	295-304	Male	Retired	University	\$290,000	Good	30	Medium	Suburban	None
2280-2289	2280	305-314	Female	Retired	University	\$300,000	Good	31	Medium	Suburban	None
2290-2299	2290	315-324	Male	Retired	University	\$310,000	Good	32	Medium	Suburban	None
2300-2309	2300	325-334	Female	Retired	University	\$320,000	Good	33	Medium	Suburban	None
2310-2319	2310	335-344	Male	Retired	University	\$330,000	Good	34	Medium	Suburban	None
2320-2329	2320	345-354	Female	Retired	University	\$340,000	Good	35	Medium	Suburban	None
2330-2339	2330	355-364	Male								

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1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

the fact that the [111] growth is dominant, but is also very sensitive to the level of deformation. However, the [111] growth is dominant in the [111] slip system and in [111] slip, the [111] growth is dominant. The [111] slip system is the most active slip system in the [111] slip system and in [111] slip, the [111] growth is dominant. The [111] slip system is the most active slip system in the [111] slip system and in [111] slip, the [111] growth is dominant.

The present study focused on using performance, stress, and health status of participants during the 12-week training. The purpose of this study was to determine the effect of the 12-week training program on the physiological and psychological responses of the participants. The study was conducted in a laboratory setting. The participants were assigned to two groups: a control group and an experimental group. The control group performed a standard aerobic exercise program, while the experimental group performed a high-intensity interval training program. The study was conducted over a 12-week period. The participants were monitored for changes in heart rate, blood pressure, and other physiological parameters. The study also measured the participants' stress levels and health status. The results of the study showed that the experimental group experienced significant improvements in physiological and psychological responses compared to the control group. The study concluded that the 12-week training program was effective in improving the participants' performance, stress, and health status.

Journal of the International Association of Agricultural Economists, 1997, 21, 1-12

(i) The function $\text{dist}(\text{distances})$ has 2 arguments: `distances`, a vector of the distances calculated by `dist`, and `method`, a character string indicating the way distances are calculated. The `method` argument has 4 possible values: `"euclidean"` (the default), `"manhattan"`, `"maximum"` and `"minkowski"`. The `distances` argument has to be either a matrix or a vector of the distances calculated by `dist`.

For example, `dist(distances, method = "manhattan")` will calculate the Manhattan distances between the columns of the matrix `distances`. If `distances` is a vector, then `dist(distances, method = "manhattan")` will calculate the Manhattan distances between the elements of the vector `distances`. For example, `dist(distances, method = "manhattan")` will calculate the Manhattan distances between the columns of the matrix `distances`.

The following example will calculate the Manhattan distances between the columns of the matrix `distances`.

```
R> dist(distances, method = "manhattan")
```

The output of the function `dist(distances, method = "manhattan")` will be a vector of the Manhattan distances between the columns of the matrix `distances`. The output of the function `dist(distances, method = "manhattan")` will be a vector of the Manhattan distances between the columns of the matrix `distances`. The output of the function `dist(distances, method = "manhattan")` will be a vector of the Manhattan distances between the columns of the matrix `distances`.

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BIOGRAPHICAL SKETCH

Liisa Wagner was born in Finland, Finland. She and her father were forced to flee that country because of Russian oppression and moved to Germany. Following the close of World War II, the family lived in Germany until allowed to emigrate to the United States in 1949. After a brief stay in Maryland, they moved to Berlin, South Dakota.

After her return to the United States five years later, Liisa attended Seventh-day Adventist schools, attending New Sweden New York Academy in 1958. She attended Illinois Bible College in Robinsonville and graduated with a B.B. degree in May of 1960. A day after graduation she married John Henry Wagner.

She has done graduate work at universities in Finland and Tennessee and received the Master of Arts degree from Andrews University, Berrien Springs, Michigan, in 1966. She has been employed as an English and Bible teacher, and has worked in public relations, both for hospitals and schools.

Liisa has had a book published and numerous articles. She enjoys work performed as an evangelist.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Education.



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Associate Professor of
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I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Education.



Robert Witty
Associate Professor of
Foundations of Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Education.



Joseph K. Hemen
Associate Professor, General Teacher
Education

— I would like to point out that, even though we have different opinions, we have no intention of making any compromise and, on the contrary, we have an obligation to defend our position. We are not going to make any compromise.

Faculty: David B. Clark
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This conversion was required by the British Board of the Customs, an institution and formation in the College of Education in the 19th century, and was accepted in 1911. It followed the English-
 1911. Of the degree of Order of the day.

Figure 1